Illumination

in Redeeming the Errors of the Eminent



لِفَضِيلَةِ الشَّيْخِ المُجاهِدِ

Shaykh Turki al-Bin'ali

تركي بن مبارك البنعلي

تَقَبَّلَهُ اللهُ

Translator's Foreword:

This has been a rushed work and it is clear that I have not translated this like others, this was intended to be a more long term Work In Progress work hence new editions can be expected with better translation and design

Table of Contents

مقدمة:

الحمد لله الحي القيوم، والصلاة والسلام على النبي المعصوم، وعلى آله وصحبه ومن سار على هديهم إلى يوم الوقت المعلوم؛ **أما بعد:**

فلقد وقع كثير من أهل العلم المتقدمين والمتأخرين في أخطاء عظام، وزلات جسام، وأغلاط وطوام، في أبواب عقدية، أو مسائل إجماعية؛ كقتادة[١]، وشريح[٢]،

---

(١) قال الإمام الذهبي رَحِمَهُ ٱللَّهُ: (قَتَادَةُ بنُ دِعَامَةَ بنِ عُكَابَةَ، حَافِظُ العَصْرِ، قُدْوَةُ المفسِّرِيْنَ وَالمُحَدِّثِيْنَ...

وَكَانَ يَرَى القَدَرَ -نَسْأَلُ اللهَ العَفْوَ-. وَمعَ هَذَا، فَمَا توقَّفَ أَحَدٌ فِي صِدقِه، وَعَدَالَتِه، وَحِفظِه، وَلَعَلَّ اللهَ يَعْذُرُ أَمْثَالَه مِمَّنْ تَلبَّسَ بِبدعَةٍ يُرِيْدُ بِهَا تَعْظِيْمَ البَارِي وَتَنزِيهَه، وَبَذَلَ وِسْعَهُ، وَاللهُ حَكَمٌ عَدلٌ لَطِيْفٌ بِعِبَادِه، وَلاَ يُسْأَلُ عَمَّا يَفْعَلُ.

ثُمَّ إِنَّ الكَبِيْرَ مِنْ أَئِمَّةِ العِلْمِ إِذَا كَثُرَ صَوَابُه، وَعُلِمَ تَحَرِّيهِ لِلْحقِّ، وَاتَّسَعَ عِلْمُه، وَظَهَرَ ذَكَاؤُهُ، وَعُرِفَ صَلاَحُه وَوَرَعُه وَاتِّبَاعُه، يُغْفَرُ لَهُ زَلَلُهُ، وَلاَ نُضِلِّلْهُ وَنَطرْحُهُ وَنَنسَى مَحَاسِنَه.

نَعَم، وَلاَ نَقتَدِي بِهِ فِي بِدعَتِه وَخَطَئِه، وَنَرجُو لَهُ التَّوبَةَ مِنْ ذَلِكَ). ا.هـ [سير أعلام النبلاء (٥/ ٢٧١)].

(٢) قال شيخ الإسلام ابن تيمية رَحِمَهُ ٱللَّهُ: (وَمَا زَالَ السَّلَفُ يَتَنَازَعُونَ فِي كَثِيرٍ مِنْ هَذِهِ الْمَسَائِلِ وَلَمْ يَشْهَدْ أَحَدٌ مِنْهُمْ عَلَى أَحَدٍ لَا بِكُفْرِ وَلَا بِفِسْقِ وَلَا مَعْصِيَةٍ كَمَا أَنْكَرَ شريح قِرَاءَةَ مَنْ قَرَأَ ﴿بَلْ عَجِبْتُ وَيَسْخَرُونَ﴾ -أي: بالضم-، وَقَالَ: إنَّ اللهَّ لَا يَعْجَبُ، فَبَلَغَ ذَلِكَ إبْرَاهِيمَ النَّخَعِي فَقَالَ إنَّمَا شريح شَاعِرٌ يُعْجِبُهُ عِلْمُهُ. كَانَ عَبْدُ اللهَّ أَعْلَمَ مِنْهُ وَكَانَ يَقْرَأُ ﴿بَلْ عَجِبْتُ﴾) [مجموع الفتاوى (٣/ ٢٢٩، ٢٣٠)].

Introduction

Praise be to Allah, the Ever-Living, the Sustainer. May peace and blessings be upon the infallible Prophet, his family, his companions, and those who follow their guidance until the appointed time.

Many scholars, both early and later, have fallen into grave mistakes, serious slips, and major errors—whether in doctrinal matters or in issues of consensus—such as Qatadah (1) and Shurayh (2).

(1) Imam al-Dhahabi, may Allah have mercy on him, said:
"Qatadah ibn Di‘amah ibn ‘Uqabah, the memorizer of his era, the model of the commentators and hadith scholars...

He held the belief in predestination (meaning he was associated with the Qadariyyah)—we ask Allah for pardon. Nevertheless, no one ever doubted his honesty, integrity, or mastery of knowledge. Perhaps Allah excuses those like him who adopted an innovation while intending to exalt and glorify the Creator, exerting their utmost effort. Allah is the Most Just, the Most Subtle with His servants, and He is not questioned about what He does.

Furthermore, when a great scholar is mostly correct, known for his pursuit of truth, possessing vast knowledge, displaying intelligence, and being recognized for his righteousness, piety, and adherence [to the Sunnah], Allah forgives him. We do not mislead or discard him, nor do we forget his virtues. However, we do not follow him in his innovation and mistakes, and we hope for his repentance from them."*
[End of quote from *Siyar A‘lam al-Nubala* (5/271)].

(2) Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said:
*"The Salaf continued to disagree on many of these matters, yet none of them ever declared another to be a disbeliever, a sinner, or disobedient. For example, Shurayh denied the recitation of those who read {بَلْ عَجِبْتَ وَيَسْخَرُونَ} (with a Dammah in *‘Ajibtu*). He said, ‘Allah does not feel wonder.’

When Ibrahim al-Nakha‘i heard of this, he responded, ‘Shurayh is merely a poet who is pleased with his own knowledge. ‘Abdullah (Ibn Mas‘ud) was more knowledgeable than him, and he used to recite it as *‘Ajibtu*.’"*
[End of quote from *Majmu‘ al-Fatawa* (3/229–230)].

وعكرمة[١]، ومكحول[٢]، وعطاء[٣]، وعبد الرزاق الصنعاني[٤]،

(١) قال الإمام الذهبي رَحِمَهُ ٱللَّهُ: (عكرمة أبو عبد الله المفسر... ثبت لكنه إباضي يرى السيف، روى له مسلم مقرونا وتحايده مالك) [الكاشف (٢/ ٣٣)].

(٢) قال الإمام الذهبي رَحِمَهُ ٱللَّهُ: (قَالَ مُحَمَّدُ بنُ عَبْدِ الله بنِ عَمَّارٍ: مَكْحُوْلٌ إِمَامُ أَهْلِ الشَّامِ. وَقَالَ العِجلي: تَابِعِيٌّ ثِقَةٌ وَقَالَ ابْنُ خِرَاشٍ: صَدُوْقٌ يَرَى القَدَرَ) [سير أعلام النبلاء (٥/ ٤٧٤)].

(٣) قال الإمام الذهبي رَحِمَهُ ٱللَّهُ: (قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَنْدَهْ: تُوُفِّيَ -أي: عطاء- سَنَةَ إِحْدَى وَثَلاثِيْنَ وَمِائَةٍ، وَكَانَ يَرَى الْقَدَرَ) [تاريخ الإسلام (٣/ ٧٠٢)].

(٤) فيه تشيع، قال الإمام الذهبي رَحِمَهُ ٱللَّهُ: (قَالَ العُقَيْلِيُّ: سَمِعْتُ عَلِيَّ بنَ عَبْدِ الله بنِ المُبَارَكِ الصَّنْعَانِيَّ يَقُوْلُ: كَانَ زَيْدُ بنُ المُبَارَكِ قَدْ لَزِمَ عَبْدَ الرَّزَّاقِ فَأَكْثَرَ عَنْهُ ثُمَّ خَرَقَ كُتُبَهُ، وَلَزِمَ مُحَمَّدَ بنَ ثَوْرٍ فَقِيْلَ لَهُ فِي ذَلِكَ فَقَالَ: كُنَّا عِنْدَ عَبْدِ الرَّزَّاقِ، فَحَدَّثَنَا بِحَدِيْثِ مَعْمَرٍ، عَنِ الزُّهْرِيِّ عَنْ مَالِكِ بنِ أَوْسِ بنِ الحَدَثَانِ الحَدِيْثَ الطَّوِيْلَ فَلَمَّا قَرَأَ قَوْلَ عُمَرَ لِعَلِيٍّ وَالعَبَّاسِ: فَجِئْتَ أَنْتَ تَطْلُبُ مِيْرَاثَكَ مِنِ ابْنِ أَخِيْكَ وَجَاءَ هَذَا يَطلُبُ مِيْرَاثَ امْرَأَتِهِ، قَالَ عَبْدُ الرَّزَّاقِ: انْظُرُوا إِلَى الأَنْوَكِ يَقُوْلُ: تطلب أَنْتَ مِيْرَاثَكَ مِنِ ابْنِ أَخِيْكَ، وَيَطلُبُ هَذَا مِيْرَاثَ زَوْجَتِهِ مِنْ أَبِيْهَا لاَ يَقُوْلُ: رَسُوْلُ الله -صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ زَيْدُ بنُ المُبَارَكِ: فَلَمْ أَعُدْ إِلَيْهِ وَلاَ أَرْوِي عَنْهُ.
قُلْتُ: هَذِهِ عَظِيْمَةٌ، وَمَا فَهِمَ قَوْلَ أَمِيْرِ المُؤْمِنِيْنَ عُمَرَ، فَإِنَّكَ يَا هَذَا لَوْ سَكَتَّ لَكَانَ أَوْلَى بِكَ فَإِنَّ عُمَرَ إِنَّمَا كَانَ فِي مَقَامِ تَبْيِيْنِ العُمُوْمَةِ وَالبُنُوَّةِ، وَإِلاَّ فَعُمَرُ -رَضِيَ ٱللَّهُ عَنْهُ- أَعْلَمُ بِحَقِّ المُصْطَفَى، وَبِتَوقِيْرِهِ وَتَعْظِيْمِهِ مِنْ كُلِّ مُتَحَذْلِقٍ مُتَنَطِّعٍ بَلِ الصَّوَابُ أَنْ نَقُوْلَ عَنْكَ: انْظُرُوا إِلَى هَذَا الأَنْوَكِ الفَاعِلِ عَفَا اللهُ عَنْهُ كَيْفَ يَقُوْلُ عَنْ عُمَرَ هَذَا وَلاَ يَقُوْلُ: قَالَ أَمِيْرُ المُؤْمِنِيْنَ الفَارُوْقُ؟ وَبِكُلِّ حَالٍ فَنَسْتَغْفِرُ اللهَ لَنَا ولعبد الرَّزَّاقِ فَإِنَّهُ مَأْمُوْنٌ عَلَى حَدِيْثِ رَسُوْلِ الله -صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ- صَادِقٌ). ا.هـ [سير أعلام النبلاء (٨/ ٢٢٦، ٢٢٧)].

فمع ما نسب إليه إلا أن الإمام الذهبي يستغفر الله له، بل قد قال عنه في أثناء رده على عباس بن عبد العظيم لما حلف أن عبد الرزاق كاذب، وأن الواقدي خير منه، قال: (قُلْتُ: بَلْ وَالله مَا بَرَّ عَبَّاسٌ فِي يمينه، ولبئس ما قال؛ يعمد إلى شَيْخِ الإِسْلاَمِ، وَمُحَدِّثِ الوَقْتِ، وَمَنِ احْتَجَّ بِهِ كُلُّ أَربَابِ

"The Notification of the Removal of the Stumbles of the Notables"

- **‘Ikrimah (1), Makḥūl (2), ‘Aṭā’ (3), and ‘Abd al-Razzāq al-Ṣan‘ānī (4).**

(1) Imam al-Dhahabi, may Allah have mercy on him, said:
"‘Ikrimah, Abu ‘Abdullah, the commentator... Reliable, but he was an Ibāḍī who believed in the use of the sword. Muslim narrated from him with a paired chain, and Malik avoided him." (*Al-Kāshif* 2/33).

(2) Imam al-Dhahabi, may Allah have mercy on him, said:
"Muḥammad ibn ‘Abdullah ibn ‘Ammār said: ‘Makḥūl is the Imam of the people of al-Shām.’ Al-‘Ajlī said: ‘A Tābi‘ī and trustworthy.’ Ibn Khirāsh said: ‘Truthful, but he held the belief of Qadar.’" (*Siyar A‘lam al-Nubalā’* 5/474).

(3) Imam al-Dhahabi, may Allah have mercy on him, said:
"‘Abd al-Raḥmān ibn Mandah said: “Aṭā’ passed away in the year 131 AH, and he held the belief of Qadar.’" (*Tārīkh al-Islām* 3/702).

(4) **He was accused of Shī‘ism.** Imam al-Dhahabi, may Allah have mercy on him, said:
*"Al-‘Uqaylī said: ‘I heard ‘Alī ibn ‘Abdullah ibn al-Mubārak al-Ṣan‘ānī say: Zayd ibn al-Mubārak stayed with ‘Abd al-Razzāq and narrated extensively from him, but then he tore up his books and followed Muḥammad ibn Thawr instead. When asked about this, he said:

‘We were with ‘Abd al-Razzāq, and he narrated to us the ḥadīth of Ma‘mar from al-Zuhrī from Mālik ibn Aws ibn al-Ḥadathān—the long ḥadīth. When he read the statement of ‘Umar to ‘Alī and al-‘Abbās: **"You came to demand your inheritance from your nephew, and this man came to demand the inheritance of his wife,"** ‘Abd al-Razzāq said:

"Look at this foolish man! He says: ‘You demand your inheritance from your nephew,’ and ‘This man demands his wife’s inheritance from her father.’ He does not say: ‘The Messenger of Allah said...’"

Zayd ibn al-Mubārak said: ‘I never returned to him nor narrated from him after that.’

I (al-Dhahabi) say: This is a grave matter. He did not understand the statement of the Commander of the Faithful ‘Umar. O you! It would have been better for you to remain silent, for ‘Umar was in the position of clarifying general kinship and lineage. Otherwise, ‘Umar—may Allah be pleased with him—was more knowledgeable about the right of the Prophet, his reverence, and his honor than any overanalyzing pedant.

The correct response would have been to say: **"Look at this foolish speaker—may Allah forgive him—how can he say this about ‘Umar and not say: ‘The Commander of the Faithful, al-Fārūq, said…’"**

In any case, we seek Allah’s forgiveness for ourselves and for ‘Abd al-Razzāq, for he is trustworthy in the ḥadīth of the Messenger of Allah—truthful.’"* (*Siyar A‘lam al-Nubalā’* 8/226–227).

Despite what was attributed to him, Imam al-Dhahabi still sought Allah’s forgiveness for him. In fact, when responding to ‘Abbās ibn ‘Abd al-‘Aẓīm, who swore that ‘Abd al-Razzāq was a liar and that al-Wāqidī was better than him, al-Dhahabi said:
"I say: By Allah, ‘Abbās was not truthful in his oath, and what an awful thing he said! He targeted the Shaykh of Islam, the hadith scholar of his time, the one upon whom all hadith scholars relied…"

وابن منده[١]، وابن إسحاق[٢]، وابن الجوزي[٣]، والطحاوي[٤]، وابن بطال[٥]،

الصِّحَاحِ، وَإِنْ كَانَ لَهُ أَوهَامٌ مَغْمُورَةٌ، وَغَيْرُهُ أَبرَعُ فِي الحَدِيْثِ مِنْهُ فَيَرْمِيهِ بِالكَذِبِ، وَيُقَدِّمُ عَلَيْهِ الوَاقِدِيَّ الَّذِي أَجْمَعَتِ الحُفَّاظُ عَلَى تَرْكِهِ، فَهُوَ فِي مَقَالَتِهِ هَذِهِ خَارِقٌ لِلإِجْمَاعِ بِيَقِيْنٍ) [سير أعلام النبلاء (٨/ ٢٢٦)].

(١) **قال الإمام الذهبي** رَحِمَهُ ٱللَّهُ: (أَطلق عبَارَاتٍ بَدَّعهُ بَعْضُهم بِهَا، اللهُ يُسَامِحُه. وَكَانَ زَعِرًا عَلَى مَنْ خَالفه، فِيْهِ خَارِجيَّةٌ وَلَهُ محَاسِنُ وَهُوَ فِي تَوَالِيفه حَاطِبُ ليلٍ؛ يَرْوِي الغَثَّ وَالسَّمِين وَيَنْظِمُ رَدِيء الخَرَز مَعَ الدُّرِّ الثَّمِين) [سير أعلام النبلاء (١٣/ ٤٦٠)].

(٢) **قال الإمام الذهبي** رَحِمَهُ ٱللَّهُ: (وَقَدْ أَمْسَكَ عَنِ الاحْتِجَاجِ بِرِوَايَاتِ ابْنِ إِسْحَاقَ غَيْرُ وَاحِدٍ مِنَ العُلَمَاءِ لأَشْيَاءَ مِنْهَا: تَشَيُّعُه، وَنُسِبَ إِلَى القَدَرِ، وَيُدَلِّسُ فِي حَدِيْثِهِ فَأَمَّا الصِّدْقُ فَلَيْسَ بِمَدْفُوْعٍ عَنْهُ) [سير أعلام النبلاء (٦/ ٤٩٦)].

(٣) **قال الإمام الذهبي** رَحِمَهُ ٱللَّهُ: (الشَّيْخُ، الإِمَامُ، العَلاَّمَةُ، الحَافِظُ، المُفَسِّرُ، شَيْخُ الإِسْلاَمِ، مَفْخَرُ العِرَاقِ، جَمَالُ الدِّيْنِ، أَبُو الفَرَجِ عَبْدُ الرَّحْمَانِ...

أَحَبّ الْوَعْظ، وَلهج بِهِ، وَهُوَ مُرَاهِق، فَوعَظ النَّاس وَهُوَ صَبِيّ، ثُمَّ مَا زَالَ نَافق السُّوق مُعظَّمًا مُتغَالِيًا فِيْهِ، مُزدحمًا عَلَيْهِ، مضروبًا بِروَنق وَعظه المَثَل، كَمَالُه فِي ازديَاد وَاشتهَار، إِلَى أَن مَاتَ رَحِمَهُ ٱللَّهُ وَسَامَحَهُ فَلَيْتَهُ لَمْ يَخُض فِي التَّأْوِيْل، وَلاَ خَالف إِمَامه). ا.هـ[سير أعلام النبلاء (٢١/ ٣٦٥)].

(٤) الطحاوي؛ على مذهب مرجئة الفقهاء في إخراج العمل من مسمى الإيمان، وقد نص على ذلك في عقيدته المشهورة.

(٥) ابن بطال، يجنح إلى تأويل صفات الرب عز وجل كالوجه واليد والعين، وهذا واضح من خلال شرحه على صحيح البخاري.

"The Notification of the Removal of the Stumbles of the Notables"

- **Ibn Mandah (1), Ibn Isḥāq (2), Ibn al-Jawzī (3), al-Ṭaḥāwī (4), and Ibn Baṭṭāl (5).**

(1) Imam al-Dhahabī, may Allah have mercy on him, said:
"Some labeled him with statements of innovation—may Allah forgive him. He was stern toward those who opposed him, with a trace of Khārijism in him. However, he also had virtues. In his writings, he is like a night preacher—he narrates both the weak and the strong, and he strings together poor stones with precious pearls." (*Siyar A'lam al-Nubalā'* 13/460).

(2) Imam al-Dhahabī, may Allah have mercy on him, said:
"More than one scholar refrained from using Ibn Isḥāq's narrations as proof due to several reasons: his inclination towards Shī'ism, his association with Qadar (Qadari beliefs), and his tendency to practice tadlīs (concealing the source of a narration). However, his truthfulness is not disputed." (*Siyar A'lam al-Nubalā'* 6/496).

(3) Imam al-Dhahabī, may Allah have mercy on him, said:
*"The Shaykh, the Imam, the Ḥāfiẓ, the scholar, the Mufassir, the Shaykh of Islam, the pride of Iraq—Jamal al-Dīn, Abu al-Faraj 'Abd al-Raḥmān…

He loved preaching from a young age. He started delivering sermons while still a boy, and he continued to gain fame and prominence, with crowds gathering around him. His sermons became proverbial for their brilliance, and his reputation only increased. He remained well-known until his passing—may Allah have mercy on him and forgive him. If only he had not delved into theological interpretation (ta'wīl) or opposed his teacher!"* (*Siyar A'lam al-Nubalā'* 21/365).

(4) **Al-Ṭaḥāwī** was upon the **Madhhab of the Murji'ah among the jurists**, who excluded deeds from the definition of faith. He explicitly mentioned this in his well-known creed (*al-'Aqīdah al-Ṭaḥāwiyyah*).

(5) **Ibn Baṭṭāl** leaned towards **interpreting Allah's attributes** (such as His Face, Hand, and Eye), as is evident from his commentary on *Ṣaḥīḥ al-Bukhārī*.

والعز بن عبد السلام[١]، وابن عطية[٢]، والآمدي[٣]، والشهرستاني[٤]،

ومع ذلك فإننا نجد علماء التوحيد وشيوخ الملة ينقلون عنه ويترحمون عليه، من ذلك قول الشيخ الإمام أبي عمر البغدادي -تقبله الله-: (فقد نقل ابن بطّال عن الإمام مالك قوله: "الحب في الله والبغض في الله من الفرائض") [أذلة على المؤمنين أعزة على الكافرين].

وقال الشيخ المجاهد أبو حمزة المهاجر -تقبله الله-: (قال ابن بطال رَحِمَهُ ٱللَّهُ: قال الطحاوي: إن الذين كانوا يعقدون أزرهم على أعناقهم لم يكن لهم غيرها والله أعلم...) [الدولة النبوية].

(١) العز بن عبد السلام، أشعري المعتقد، كما ترجم له السبكي في الطبقات وحكى عنه ذلك، وتجد في كلام شيخ الإسلام في الفتاوى ردًا عليه.

ومع ذلك فلا زال علماء التوحيد وشيوخ الملة يثنون عليه ويترحمون عليه، من ذلك قول الشيخ المجاهد أبي مصعب الزرقاوي رَحِمَهُ ٱللَّهُ: (من لنا بمثل هذه العزمات، من لنا بمثل أحمد بن حنبل، وابن تيمية، والعز بن عبد السلام؛ يحملون راية الجهاد في سبيل الله) [رسالة هامة للمجاهدين].

(٢) ابن عطية؛ تفسيره مليء بالاستشهاد بكلام الأشعري والباقلاني والجويني في المعتقد، مما يدل على موافقته لهم في ذلك، بينما ينسبه شيخ الإسلام ابن تيمية إلى الاعتزال كما في مقدمة أصول التفسير، إلا أنه قد أنصفه فوصف تفسيره بأنه أسلم من البدعة من الكشاف، كما سيأتي -بإذن الله-.

(٣) (وَكَانَ القَاضِي تَقِيّ الدِّيْنِ سُلَيْمَانُ بنُ حَمْزَةَ يَحكِي عَنْ شَيْخه ابْنِ أَبِي عُمَرَ، قَالَ: كُنَّا نَترَدَّدُ إِلَى السَّيْفِ -أي: الآمدي-، فَشَكَكنَا هَلْ يُصَلِّي أَمْ لاَ؟

فَنَام، فَعَلَّمْنَا عَلَى رِجْلِهِ بِالحِبْرِ، فَبَقِيَتِ العَلاَمَةُ يَوْمَيْنِ مَكَانَهَا، فَعَلِمْنَا أَنَّهُ مَا تَوَضَّأَ -نَسْأَلُ اللهَ السَّلاَمَةَ فِي الدِّيْنِ-!). ا.هـ [سير أعلام النبلاء (٢٢/ ٣٦٦)].

(٤) الشهرستاني؛ من أتباع المذهب الأشعري وهذا واضح من خلال كتابه الملل، وقد صرح بأشعريته من ترجم له كالحموي وابن خلكان وأبي الفداء وابن الوردي، وقد صرح هو بنفسه بذلك في كتبه من خلال قوله (شيخنا أبو الحسن) وانظر كتابه (نهاية الإقدام).

The Notification of Rectifying the Stumbles of Scholars

Al-Izz ibn Abd al-Salam (1), Ibn Atiyyah (2), Al-Amidi (3), and Al-Shahrastani (4).

Despite this, we find scholars of Tawhid and leaders of the faith quoting him and praying for his mercy. Among them is the statement of Sheikh Imam Abu Umar Al-Baghdadi—may Allah accept him—who said: *"Ibn Battal narrated from Imam Malik that he said: 'Love for Allah and hatred for Allah are among the obligations.'"* [*Humble towards the believers, mighty against the disbelievers*].

Sheikh Mujahid Abu Hamza Al-Muhajir—may Allah accept him—said: *"Ibn Battal—may Allah have mercy on him—reported that Al-Tahawi said: 'Those who tied their garments around their necks had no other alternative, and Allah knows best...'"* [*The Prophetic State*].

(1) Al-Izz ibn Abd al-Salam adhered to Ash'ari beliefs, as documented by Al-Subki in *Tabaqat* and confirmed by his own statements. Sheikh al-Islam Ibn Taymiyyah also refuted him in *Al-Fatawa*. Despite this, scholars of Tawhid and leaders of the faith continue to praise him and pray for his mercy. Among them is Sheikh Mujahid Abu Musab Al-Zarqawi—may Allah have mercy on him—who said: *"Where are those with such resolute determination? Where are those like Ahmad ibn Hanbal, Ibn Taymiyyah, and Al-Izz ibn Abd al-Salam, carrying the banner of jihad in the path of Allah?"* [*An Important Message to the Mujahideen*].

(2) Ibn Atiyyah's *Tafsir* is filled with citations from Ash'ari scholars such as Al-Baqillani and Al-Juwayni, indicating his alignment with their beliefs. However, Sheikh al-Islam Ibn Taymiyyah classified him as a Mu'tazilite in his *Muqaddimah fi Usul al-Tafsir.* Nevertheless, he was fair in his assessment, describing Ibn Atiyyah's *Tafsir* as being *"safer from innovation than Al-Kashshaf,"* as will be discussed—Allah willing.

(3) *"Qadi Taqi al-Din Sulaiman ibn Hamzah used to narrate from his teacher Ibn Abi Umar, who said: 'We used to frequent Al-Saif'—meaning Al-Amidi—'and we doubted whether he prayed or not. So one day he slept, and we marked his leg with ink. The mark remained for two days in its place, and thus we knew that he had not performed ablution. We ask Allah for safety in our religion!'"* [*Siyar A'lam al-Nubala* (22/366)].

(4) Al-Shahrastani was a follower of the Ash'ari school, as is evident in his book *Al-Milal*. His Ash'arism was explicitly mentioned by his biographers, including Al-Hamawi, Ibn Khallikan, Abu al-Fida, and Ibn al-Wardi. He himself affirmed it in his books, referring to *"our Sheikh, Abu al-Hasan."* See his book *Nihayat al-Iqdam*.

والبيهقي[١]، والشاطبي[٢]، والسبكي[٣]، وابن عابدين[٤]،

(١) البيهقي؛ يتأول معاني أسماء الله كالرحمن، وصفاته كالعلو، وهو على مذهب الكلابية في الكلام كسائر الأشعرية، وانظر: كتابه الاعتقاد.

ولا زال علماء التوحيد وشيوخ الملة يترحمون عليه، من ذلك قول الشيخ المجاهد أبي مصعب الزرقاوي -تقبله الله-: (قال البيهقي رَحِمَهُ ٱللَّهُ: (وفي هذا الحديث أنه -ﷺ- أوعدهم بالذبح...) [القتال قدر الطائفة المنصورة].

(٢) الشاطبي؛ تظهر مخالفته لمذهب أهل السنة في الأسماء والصفات من خلال كتابيه (الاعتصام) و(الموافقات).

ولا زال علماء التوحيد وشيوخ الملة ينقلون عنه ويترحمون عليه، قال الشيخ المجاهد أبو مصعب الزرقاوي -تقبله الله-: (وقال الشاطبي رَحِمَهُ ٱللَّهُ: (واعتبار الدين مقدم على اعتبار النفس وغيرها في نظر الشرع)) [وعاد أحفاد ابن العلقمي].

(٣) تاج الدين السبكي؛ أشعري المذهب، وتراجمه في الطبقات توضح انتصاره للأشاعرة.

(٤) ابن عابدين؛ من المناوئين لدعوة الشيخ المجدد محمد بن عبد الوهاب رَحِمَهُ ٱللَّهُ، حيث يقول في حاشيته (٤/ ٢٦٢): (مَطْلَبٌ فِي أَتْبَاعِ عَبْدِ الْوَهَّابِ الْخَوَارِجِ فِي زَمَانِنَا: (قَوْلُهُ: وَيُكَفِّرُونَ أَصْحَابَ نَبِيِّنَا ﷺ عَلِمْت أَنَّ هَذَا غَيْرُ شَرْطٍ فِي مُسَمَّى الْخَوَارِجِ، بَلْ هُوَ بَيَانٌ لِمَنْ خَرَجُوا عَلَى سَيِّدِنَا عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، وَإِلَّا فَيَكْفِي فِيهِمْ اعْتِقَادُهُمْ كُفْرَ مَنْ خَرَجُوا عَلَيْهِ، كَمَا وَقَعَ فِي زَمَانِنَا فِي أَتْبَاعِ عَبْدِ الْوَهَّابِ الَّذِينَ خَرَجُوا مِنْ نَجْدٍ وَتَغَلَّبُوا عَلَى الْحَرَمَيْنِ وَكَانُوا يَنْتَحِلُونَ مَذْهَبَ الْحَنَابِلَةِ، لَكِنَّهُمْ اعْتَقَدُوا أَنَّهُمْ هُمْ الْمُسْلِمُونَ وَأَنَّ مَنْ خَالَفَ اعْتِقَادَهُمْ مُشْرِكُونَ، وَاسْتَبَاحُوا بِذَلِكَ قَتْلَ أَهْلِ السُّنَّةِ وَقَتْلَ عُلَمَائِهِمْ حَتَّى كَسَرَ اللَّهُ تَعَالَى شَوْكَتَهُمْ وَخَرَّبَ بِلَادَهُمْ وَظَفِرَ بِهِمْ عَسَاكِرُ الْمُسْلِمِينَ عَامَ ثَلَاثٍ وَثَلَاثِينَ وَمِائَتَيْنِ وَأَلْفٍ).

The Notification of Rectifying the Stumbles of Scholars

Al-Bayhaqi (1), Al-Shatibi (2), Al-Subki (3), and Ibn Abidin (4).

(1) **Al-Bayhaqi**: He interprets the meanings of Allah's names, such as *Al-Rahman*, and His attributes, such as *elevation*. He follows the Kullabi doctrine in theology, like other Ash'aris. See his book *Al-I'tiqad*. Despite this, scholars of Tawhid and leaders of the faith continue to pray for his mercy. Among them is Sheikh Mujahid Abu Musab Al-Zarqawi—may Allah accept him—who said: *"Al-Bayhaqi—may Allah have mercy on him—said: 'And in this hadith, he threatened them with slaughter...'"* [*Fighting is the Destiny of the Victorious Group*].

(2) **Al-Shatibi**: His divergence from the creed of Ahl al-Sunnah regarding names and attributes is evident in his books *Al-I'tisam* and *Al-Muwafaqat*. Nevertheless, scholars of Tawhid and leaders of the faith continue to quote him and pray for his mercy. Sheikh Mujahid Abu Musab Al-Zarqawi—may Allah accept him—said: *"Al-Shatibi—may Allah have mercy on him—said: 'The consideration of religion takes precedence over the consideration of life and other matters in the view of Islamic law.'"* [*And the Descendants of Ibn Al-Alqami Returned*].

(3) **Taj al-Din Al-Subki**: An adherent of Ash'ari theology, as evident in his biographical entries in *Tabaqat*, which highlight his defense of Ash'arism.

(4) **Ibn Abidin**: He opposed the call of the reformer Sheikh Muhammad ibn Abd al-Wahhab—may Allah have mercy on him. In his *Hashiyah* (4/262), he wrote:
"A discussion on the followers of Abd al-Wahhab, the Kharijites of our time: 'His statement: They declare the companions of our Prophet to be disbelievers. You should know that this is not a condition for the term Kharijites, but rather an explanation of those who rebelled against our master Ali—may Allah be pleased with him. Otherwise, it is sufficient that they believe in the disbelief of those they rebelled against, as has occurred in our time with the followers of Abd al-Wahhab, who emerged from Najd, took control of the Two Holy Sanctuaries, and falsely claimed adherence to the Hanbali school. However, they believed that they alone were Muslims and that anyone who disagreed with their creed was a polytheist. Because of this, they deemed it permissible to kill Ahl al-Sunnah and their scholars until Allah Almighty broke their power, destroyed their lands, and the Muslim armies triumphed over them in the year 1233 AH.'"

والشوكاني[1]، وغيرهم كثير.

وهم متفاوتون في زلاتهم، متباينون في أخطائهم، فبعضهم أخف من بعض، على تفصيل ليس هذا محله.

ومنهم من رجع إلى منهاج قح أهل السنة والجماعة في آخر أمره -فيما يُذكر-؛ كالغزالي[2]،

---

(١) الشوكاني؛ يذهب في تفسيره مذهب الواقفة في كلام الله تعالى، وانظر تفسيره لقوله تعالى: ﴿مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ إِلاَّ اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ﴾ [فتح القدير، للشوكاني (٣/ ٤٦٨)].

ولا زال علماء التوحيد وشيوخ الملة ينقلون عنه ويترحمون عليه، قال الشيخ المجاهد أبو مصعب الزرقاوي -تقبله الله-: (وَلا نَنسَى هُنَا أَن نَذكُرَ كَلامَ الإِمَامِ الشَّوكَانِيِّ حَولَ مُشَاهَدَاتِهِ الشَّخصِيَّةِ وَتَجَارِبِهِ مِن خِلالِ مُعَايَشَتِهِ لِرَافِضَةِ اليَمَنِ) [هل أتاك حديث الرافضة/ الجزء الثاني]، وقال أيضًا: (ورحم الله الإمام الشوكاني إذ يقول صارخا: (فيا علماء الإسلام، ويا ملوك المسلمين...) [وعاد أحفاد ابن العلقمي].

وقال الشيخ محارب الجبوري -تقبله الله-: (وقال الشوكاني رَحِمَهُ ٱللَّهُ باب وجوب نصب القضاء والإمارة وغيرها) [الإعلان عن دولة العراق الإسلامية].

(٢) **قال الإمام الذهبي** رَحِمَهُ ٱللَّهُ: (الغَزَّالِي إِمَامٌ كَبِيْر، وَمَا مِنْ شَرطِ العَالِمِ أَنَّهُ لاَ يُخطِئ) [سير أعلام النبلاء (١٤/ ٢٧٥)].

قال عبد الغافر: (وَكَانَتْ خَاتِمَةُ أَمره إِقبالَه عَلَى طلب الحَدِيْث، وَمُجَالَسَة أَهْله، وَمُطَالَعَة (الصَّحِيْحَيْنِ)، وَلَوْ عَاشَ، لسبق الكُلَّ فِي ذَلِكَ الْفَنّ بِيَسِيْرٍ مِنَ الأَيَّام) [سير أعلام النبلاء (١٩/ ٣٢٥)].

وقال الإمام ابن كثير رَحِمَهُ ٱللَّهُ: (وَقَدْ كَانَ الْغَزَّالِيُّ يَقُولُ: أَنَا مُزْجَى الْبِضَاعَةِ فِي الْحَدِيثِ، وَيُقَالُ إِنَّهُ مَالَ فِي آخِرِ عُمْرِهِ إِلَى سَمَاعِ الْحَدِيثِ وَالتَّحَفُّظِ لِلصَّحِيحَيْنِ) [البداية والنهاية (١٢/ ٢١٤)].

Announcement of Pardoning the Stumbles of Scholars

Al-Shawkani (1) and many others.

They differ in their lapses and mistakes, some are lighter than others, with a detailed explanation that is not the focus here.

Some of them returned to the pure methodology of Ahl al-Sunnah wa al-Jamaʻah towards the end of their lives, as is mentioned in the case of al-Ghazali (2).

(1) **Al-Shawkani**: He followed the position of the **waqifah** (those who suspend judgment) regarding the speech of Allah in his interpretation. See his explanation of the verse:
"No new reminder comes to them from their Lord except that they listen to it while they play." [Fath al-Qadir, Al-Shawkani (3/468)].

Scholars of Tawhid and the elders of the faith continue to quote him and pray for his mercy. Sheikh Abu Musʻab al-Zarqawi—may Allah accept him—said:
"We must not forget to mention the words of Imam al-Shawkani regarding his personal observations and experiences from his interaction with the Rafidah of Yemen." [Has the Story of the Rafidah Reached You? Part Two].

He also said:
"May Allah have mercy on Imam al-Shawkani who cried out: 'O scholars of Islam, O kings of the Muslims...'" [And the Descendants of Ibn al-Alqami Return].

Sheikh Muharib al-Jibouri—may Allah accept him—also said:
"Imam al-Shawkani, may Allah have mercy on him, spoke about the obligation of appointing judges, leadership, and other matters." [Declaration of the Islamic State of Iraq].

(2) **Imam al-Dhahabi**—may Allah have mercy on him—said:
"Al-Ghazali was a great imam, and it is not a condition for a scholar that he does not make mistakes." [Siyar Aʻlam al-Nubala’ (14/275)].

Abd al-Ghafir said:
"His final days were marked by his devotion to the pursuit of hadith, sitting with its scholars, and studying Sahih al-Bukhari and Sahih Muslim. Had he lived longer, he would have surpassed everyone in this field within a short time." [Siyar Aʻlam al-Nubala’ (19/325)].

Imam Ibn Kathir—may Allah have mercy on him—said:
"Al-Ghazali used to say: 'I am deficient in the science of hadith.' It is said that towards the end of his life, he inclined toward listening to hadith and memorizing the two Sahihs." [Al-Bidayah wa al-Nihayah (12/214)].

والأشعري[١]، والباقلاني[٢]، والزمخشري[٣]، والجويني[٤]،

---

(١) (وقد كان الأشعري معتزليًا فَتَابَ مِنْهُ بِالْبَصْرَةِ فَوْقَ الْمِنْبَرِ، ثُمَّ أَظْهَرَ فضائح المعتزلة وقبائحهم) [البداية والنهاية (١١/ ٢١٢)].

ثم مكث مدة يؤول بعض الصفات، ثم صار على طريقة السلف وألف كتاب "الإبانة في أصول الديانة"، قال ابن المستوفي: (أَبُو الْحَسَنِ عَلِيُّ بْنُ إِسْمَاعِيلَ بْنِ ابي بشر اسحاق بن سالم الاشعري المتكلم، البصري الامام المشهور. ولد سنة ٢٦٠ وتوفي ببغداد سنة (٣٢٤) أو (٣٣١ هـ). اشتغل بعلم الكلام وكان على مذهب المعتزلة مدة طويلة، قيل إنها كانت ٤٠ سنة، ثم خالفهم وفنّد حججهم. وقد صنف ٥٥ كتابا أشهرها «كتاب الابانة في اصول الديانة») [تاريخ اربل (٢/ ٣٧٠)].

(٢) قال الإمام ابن كثير رَحِمَهُ ٱللَّهُ: (وكان ثقة دينًا حسن الصلاة على طريقة السلف، ويقول في الاعتقاد: دِينُنَا دِينُ الْعَجَائِزِ، لَسْنَا مِنَ الْكَلَامِ فِي شيء) [البداية والنهاية (١١/ ٤٠٣)].

(٣) قال ابن خلكان: (ومما أنشده لغيره في كتابه "الكشاف" عند تفسير قول الله تعالى في سورة البقرة "إن الله لا يستحي أن يضرب مثلًا ما بعوضة فما فوقها" "البقرة: ٢٦"، فإنه قال: أنشدت لبعضهم:

يا من يرى مد البعوض جناحها ... في ظلمة الليل البهيم الأليل

ويرى عروق نياطها في نحرها ... والمخ في تلك العظام النحل

اغفر لعبدٍ تاب من فرطاته ... ما كان منه في الزمان الأول

وكان بعض الفضلاء قد أنشدني هذه الأبيات بمدينة حلب وقال: إن الزمخشري المذكور أوصى أن تكتب على لوح قبره هذه البيات). ا.هـ[وفيات الأعيان (٥/ ١٧٢)].

(٤) قال الإمام الذهبي رَحِمَهُ ٱللَّهُ: (قَالَ المَازِرِيّ فِي شرح (البُرْهَان) فِي قَوْله -أي: أبي المعالي الجويني-: إِنَّ اللهَ يَعلَمُ الكُلِّيَّاتِ لاَ الجُزْئِيَّات: وَدِدْتُ لَوْ مَحَوْتُهَا بِدَمِي.

وَقِيْلَ: لَمْ يَقُلْ بِهَذِهِ المَسْأَلَة تَصرِيحًا، بَلْ أُلزم بِهَا لأَنَّه قَالَ بِمَسْأَلَة الاسْترسَال فِيمَا لَيْسَ بِمُتَنَاهٍ مِنْ نَعيمِ أَهْل الجَنَّة، فَاللهُ أَعْلَم.

Announcement of Pardoning the Stumbles of Scholars

Al-Ash‘ari (1), Al-Baqillani (2), Al-Zamakhshari (3), and Al-Juwayni (4).

(1) **Al-Ash‘ari**: He was originally a Mu‘tazili, then repented in Basra above the Minar (the lighthouse). He later exposed the scandals and faults of the Mu‘tazilah. [Al-Bidayah wa al-Nihayah (11/212)].
He spent some time interpreting certain attributes of Allah, then followed the way of the Salaf and authored the book *Al-Ibanah fi Usul al-Diyana*. Ibn al-Mustawfi said:
"Abu al-Hasan Ali ibn Ismail ibn Abu Bishr Isḥaq ibn Salim al-Ash‘ari, the well-known Basran theologian, was born in 260 AH and died in Baghdad in 324 or 331 AH. He engaged in the science of theology and followed the Mu‘tazili school for many years, some say for 40 years, but then he deviated from them and refuted them. He authored 55 books, the most famous of which is Al-Ibanah fi Usul al-Diyana." [Tarikh Arbil (2/370)].

(2) **Al-Baqillani**: Imam Ibn Kathir—may Allah have mercy on him—said:
"He was trustworthy, pious, and performed prayers in the manner of the Salaf. He would say regarding belief: 'Our religion is the religion of the old women; we do not engage in speculative theology.'" [Al-Bidayah wa al-Nihayah (11/403)].

(3) **Al-Zamakhshari**: Ibn Khalkan said:
"He once recited a poem by someone else in his book Al-Kashaf when interpreting the verse from Surah Al-Baqarah, 'Indeed, Allah is not shy to use an example, that of a mosquito or what is above it.' [Al-Baqarah: 26]. He said:
'I recited this for someone:
O you who sees the mosquito stretch its wings...
In the darkness of the lonely night,
And sees its veins in its neck...
And the marrow in those thin bones,
Forgive a servant who has repented from his faults,
For what he did in the past.'
Some virtuous men recited this to me in the city of Aleppo and said that Al-Zamakhshari requested that these verses be inscribed on his tombstone." [Wafayat al-A‘yan (5/172)].

(4) **Al-Juwayni**: Imam al-Dhahabi—may Allah have mercy on him—said:
"Al-Mazari commented in his explanation of Al-Burhan on what Imam Abu al-Ma‘ali al-Juwayni said: 'Indeed, Allah knows the universals, not the particulars.' I wish I could have resolved this with my blood. It is said that he did not explicitly state this issue, but was committed to it because he said something about the perpetuity of the pleasures of the people of Paradise, which is a matter that does not end. And Allah knows best."

وفخر الدين[(١)]، وغيرهم كثير.

فتعامل معهم المجددون، وأئمة التوحيد المقتدون، بقسطاس مستقيم، وميزان عدل قويم؛ أنزلوهم منازلهم، وردوا على مخالفاتهم، وتأولوا لهم، ووجهوا كلامهم، وفق شرع الله، دون إفراط أو تفريط.

وعلى العكس من صنيع الفحول، والأئمة العدول، نجد بعض المبتدئين في طلب العلم، أو أدعياء الأثر ومتحذلقي الفهم، أو الغلاة في التكفير، أو المتحمسين لكل أمر خطير، يجنح إلى تكفير هؤلاء العلماء ويسارع لذلك دون ترو وتؤدة، بل ولربما كفر من ترحم على بعضهم في تزمت وحدة.

وبعضهم يتوقف عن التكفير ولكنه يبدعهم ويضللهم ويصفهم بأشنع النعوت وأبشع الأوصاف، ويُنزلهم أحط الخانات والأصناف.

قُلْتُ: هَذِهِ هَفْوَة اعتزَال، هُجِرَ أَبُو المَعَالِي عَلَيْهَا، وَحَلَفَ أَبُو القَاسِمِ القُشَيْرِيُّ لاَ يُكَلِّمهُ، وَنُفِيَ بِسَبَبِهَا، فَجَاور وَتعبَّد، وَتَاب -وَلله الحَمْدُ- مِنْهَا، كَمَا أَنَّهُ فِي الآخِرِ رجَّحَ مَذْهَب السَّلَف فِي الصِّفَات وَأَقرَّه). ا.هـ [سير أعلام النبلاء (١٨/ ٤٧٢)].

(١) قال الإمام الذهبي رَحِمَهُ ٱللَّهُ: (وَقَدْ بدَتْ مِنْهُ فِي تَوَالِيفِهِ بلاَيَا وَعظَائِمُ وَسِحْرٌ وَانحرَافَاتٌ عَنِ السُّنَّةِ، وَاللهُ يَعْفُو عَنْهُ، فَإِنَّهُ تُوُفِّيَ عَلَى طرِيقَةٍ حَمِيدَةٍ، وَاللهُ يَتولَّى السَّرَائِرَ.

مَاتَ: بِهَرَاةَ، يَوْمَ عِيْدِ الفِطْرِ، سَنَةَ سِتٍّ وَسِتِّ مائَةٍ، وَلَهُ بِضْعٌ وَسِتُّوْنَ سَنَةً، وَقَدِ اعترَفَ فِي آخِرِ عُمُرِهِ، حَيْثُ يَقُوْلُ: لقد تَأَمَّلْتُ الطُّرُقَ الكَلاَمِيَّةَ، وَالمَنَاهجَ الفلسفِيَّةَ، فَمَا رَأَيْتُهَا تشفِي عليلًا، وَلاَ تروِي غليلاً، وَرَأَيْتُ أَقْرَبَ الطُّرُقِ طرِيقَةَ القُرْآنِ، أَقرَأُ فِي الإِثْبَاتِ: ﴿**الرَّحْمَنُ عَلَى العَرْشِ اسْتَوَى**﴾ ﴿**إِلَيْهِ يَصْعَدُ الكَلِمُ**﴾، وَأَقرَأُ فِي النَّفْي: ﴿**لَيْسَ كَمِثْلِهِ شَيْءٌ**﴾، وَمَنْ جَرَّبَ مِثْلَ تَجرِبَتِي عرفَ مِثْلَ مَعْرِفَتِي). ا.هـ [سير أعلام النبلاء (٢١/ ٥٠١)].

And Fakhr al-Din (1), among many others.

The reformers and the imams of Tawhid, who followed their example, dealt with them using a straight measure and a balanced scale of justice. They gave them their due respect, responded to their deviations, interpreted their statements in the best light, and aligned their words with the Shariah of Allah, avoiding extremism or negligence.

In contrast to the approach of the great scholars and just imams, we find some beginners in seeking knowledge, or those who claim to follow the tradition but lack proper understanding, or the extremists in takfir (declaring others as disbelievers), or those who are overly enthusiastic about every serious matter. They rush to declare these scholars as disbelievers without deliberation or patience. Some even declare as disbelievers those who show mercy to certain scholars, doing so with rigidity and harshness. Others, while refraining from takfir, still accuse them of innovation (bid’ah), misguidance, and describe them with the ugliest of terms, placing them in the lowest of categories.

I say: This was a slip by Abu al-Ma’ali, for which he was abandoned, and Abu al-Qasim al-Fushayri swore not to speak to him. He was exiled because of it, but he sought refuge in worship and repented—praise be to Allah—just as he later affirmed the methodology of the Salaf in matters of divine attributes and endorsed it. [*Siyar A’lam al-Nubala* (18/472)]

(1) Imam al-Dhahabi, may Allah have mercy on him, said: “Some calamities and grave matters appeared in his writings, as well as deviations from the Sunnah. May Allah forgive him, for he passed away on a praiseworthy path, and Allah knows best what is in the hearts. He died in Herat on the day of Eid al-Fitr in the year 606 AH, at the age of around sixty-six. In his later years, he admitted, saying: ‘I have examined the theological methods and philosophical approaches, and I found that they do not cure the sick nor quench the thirsty. I found the closest path to be the way of the Quran. I read in it: *‘The Most Merciful [who is] above the Throne established’* (20:5), and I read in negation: *‘There is nothing like Him’* (42:11). Whoever experiences what I experienced will know what I know.’” [*Siyar A’lam al-Nubala* (21/501)]

وبعضهم يزيد على ذلك بحرق كتبهم والنهي عن القراءة فيها، أو تداولها بيعًا وشراءً أو تعاطيها.

وهذا طريق غاية في الفساد، مخالف لمنهج المحققين والنقاد، وفيه تقدم على كافة علماء الأمة ومشايخ الجهاد، كما سنوضح -بإذن الله- في هذه السطور القلائل، نسأل الله التوفيق والسداد في تحرير المسائل، آمين.

وآخر دعوانا أن الحمد لله رب العالمين، وصلى الله وسلم على أشرف الأنبياء والمرسلين.

رجب ١٤٣٨ هـ

Announcing the Pardoning of the Missteps of Eminent Scholars

Some go even further by burning their books, prohibiting others from reading them, or banning their sale, purchase, or circulation.

This is an extremely corrupt approach, contrary to the methodology of the meticulous scholars and critics. It also involves overstepping the entire body of scholars of the Ummah and the leaders of jihad, as we will clarify—by Allah's permission—in these few lines. We ask Allah for success and correctness in addressing these matters, Ameen.

Our final supplication is that all praise is due to Allah, the Lord of the worlds, and may Allah's peace and blessings be upon the most noble of the prophets and messengers.

Rajab 1438 AH

تمهيد:

إن الدفاع عن أهل الإيمان لاسيما أهل العلم والفضل منهم، والذب عنهم بضوابط الشرع الحنيف، لهو أمر حميد شريف، يسارع إليه أهل العروة الوثقى بخطى واثقة، وقد قيل: "العلم رحم بين أهله".

قال الله تعالى: ﴿**إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ**﴾ [الحج: ٣٨].

ومن دفاع الله تعالى عن الذين آمنوا أن يُسخر من يدافع عنهم، سواء كان في حياتهم أو بعد مماتهم.

وعَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ ﷺ قَالَ: "**مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ رَدَّ اللهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ**" [رواه أحمد والترمذي].

وعَنْ جَابِرٍ، أَنَّ عَبْدًا لِحَاطِبٍ جَاءَ رَسُولَ اللهِ ﷺ يَشْكُو حَاطِبًا فَقَالَ: يَا رَسُولَ اللهِ لَيَدْخُلَنَّ حَاطِبٌ النَّارَ، فَقَالَ رَسُولُ اللهِ ﷺ: «**كَذَبْتَ لَا يَدْخُلُهَا، فَإِنَّهُ شَهِدَ بَدْرًا وَالْحُدَيْبِيَةَ**» [رواه مسلم].

وقد جاء في قصة تخلف كعب بن مالك رَضِيَ اللَّهُ عَنْهُ: أن رسول الله ﷺ قَالَ وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ: «**مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟**» قَالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ يَا رَسُولَ اللهِ حَبَسَهُ بُرْدَاهُ وَالنَّظَرُ فِي عِطْفَيْهِ، فَقَالَ لَهُ مُعَاذُ بْنُ جَبَلٍ: بِئْسَ مَا قُلْتَ، وَاللهِ يَا رَسُولَ اللهِ مَا عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا... [الحديث؛ متفق عليه].

Announcing the Pardoning of the Missteps of Eminent Scholars

Preface

Defending the people of faith, especially those among them who are scholars and possess virtue, and protecting them within the framework of the noble Shariah is a commendable and noble endeavor. Those who hold firmly to the trustworthy handhold (of faith) hasten to do so with confident steps. It has been said: "Knowledge is a bond of kinship among its people."

Allah the Almighty says: *"Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful."* (Quran 22:38)

Among Allah’s ways of defending the believers is that He appoints those who will defend them, whether during their lives or after their deaths.

Abu al-Darda’ reported that the Prophet (peace be upon him) said: *"Whoever defends the honor of his brother, Allah will shield his face from the Fire on the Day of Resurrection."* (Narrated by Ahmad and al-Tirmidhi)

Jabir reported that a servant of Hatib came to the Messenger of Allah (peace be upon him) to complain about Hatib, saying, "O Messenger of Allah, Hatib will surely enter the Fire!" The Messenger of Allah (peace be upon him) replied, *"You have lied. He will not enter it, for he witnessed Badr and Hudaybiyah."* (Narrated by Muslim)

The story of Ka'b ibn Malik's absence states that when the Messenger of Allah (ﷺ) was sitting among his companions in Tabuk, he asked:

"What has Ka'b ibn Malik done?"

A man from Banu Salimah responded:

"O Messenger of Allah, his fine garments and admiration of his own appearance have held him back."

Upon hearing this, Mu'adh ibn Jabal said:

"What you have said is wrong! By Allah, O Messenger of Allah, we know nothing about him but good."

[Hadith; Agreed upon]

وجاء في قصة الإفك الذي ترويه أم المؤمنين عائشة رَضِيَٱللَّهُعَنْهَا وفيه أنها قالت: (فَأَقْبَلْتُ أَنَا وَبِنْتُ أَبِي رُهْمٍ قِبَلَ بَيْتِي، حِينَ فَرَغْنَا مِنْ شَأْنِنَا، فَعَثَرَتْ أُمُّ مِسْطَحٍ فِي مِرْطِهَا، فَقَالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتِ، أَتَسُبِّينَ رَجُلًا قَدْ شَهِدَ بَدْرًا...) [الحديث؛ متفق عليه].

بل قد جاء في قصة الحديبية أن النبي ﷺ لما سار حَتَّى إِذَا كَانَ بِالثَّنِيَّةِ الَّتِي يُهْبَطُ عَلَيْهِمْ مِنْهَا بَرَكَتْ بِهِ رَاحِلَتُهُ، فَقَالَ النَّاسُ: حَلْ حَلْ فَأَلَحَّتْ، فَقَالُوا: خَلأَتْ القَصْوَاءُ، خَلأَتْ القَصْوَاءُ، فَقَالَ النَّبِيُّ ﷺ: «**مَا خَلأَتْ القَصْوَاءُ، وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ حَبَسَهَا حَابِسُ الفِيلِ**» [رواه البخاري].

قال الحافظ ابن حجر رَحِمَهُ ٱللَّهُ في فوائد هذا الحديث: (وَجَوَازُ الْحُكْمِ عَلَى الشَّيْءِ بِمَا عُرِفَ مِنْ عَادَتِهِ وَإِنْ جَازَ أَنْ يَطْرَأَ عَلَيْهِ غَيْرُهُ، فَإِذَا وَقَعَ مِنْ شَخْصٍ هَفْوَةٌ لَا يُعْهَدُ مِنْهُ مِثْلُهَا لَا يُنْسَبُ إِلَيْهَا، وَيُرَدُّ عَلَى مَنْ نَسَبَهُ إِلَيْهَا) [فتح الباري، لابن حجر ٥/ ٣٣٥].

فهذا في الرد عن عرض بهيمة، فكيف بالرد عن عرض مسلم؟ بل فكيف بالرد عن عرض عالم؟

وجاء في "سير أعلام النبلاء" (١/ ٤٩١)؛ (عَنْ أَبِي وَائِلٍ: أَنَّ ابْنَ مَسْعُوْدٍ رَأَى رَجُلًا قَدْ أَسْبَلَ، فَقَالَ: ارْفَعْ إِزَارَكَ. فَقَالَ: وَأَنْتَ يَا ابْنَ مَسْعُوْدٍ

Translation of the Text:

In the story of the **Ifk (false accusation)**, as narrated by **Aisha, the Mother of the Believers (may Allah be pleased with her)**, she said:

"I returned with the daughter of Abu Ruhm towards my house after finishing our business, and Umm Mistah stumbled over her garment and said, ‘May Mistah be ruined!’ I said to her, ‘What a terrible thing you have said! Are you insulting a man who attended Badr?’"
[Hadith; Agreed upon]

Furthermore, in the story of **Hudaybiyyah**, when the Prophet (ﷺ) was on his journey and reached **Al-Shaniyyah**, from where they would descend upon their enemy, his she-camel suddenly **sat down and refused to move**. The people said:

"Hal Hal!" (urging it to get up).

But it did not rise.

They said: **"Al-Qaswa’ has become stubborn! Al-Qaswa’ has become stubborn!"**

To this, the Prophet (ﷺ) replied:

"Al-Qaswa’ has not become stubborn, and that is not her nature. Rather, she has been stopped by the One who stopped the elephant (referring to the story of Abraha’s elephant that refused to attack the Kaaba)."
[Narrated by Al-Bukhari]

Commentary by Ibn Hajar (may Allah have mercy on him) from *Fath al-Bari* (5/335):

"It is permissible to judge something based on its usual behavior, even if changes are possible. If a person makes an uncharacteristic mistake, it should not be attributed to him as a habit, and those who falsely accuse him should be refuted."

If such a defense is made **for the reputation of an animal**, then how much more important is it to **defend the honor of a Muslim**? And even more so, **the honor of a scholar**?

In *Siyar A‘lam al-Nubala’* (1/491), it is narrated that:

Abu Wa'il reported:

"Ibn Mas'ud saw a man letting his garment trail on the ground and said to him, ‘Lift up your garment.’

The man replied, ‘Even you, Ibn Mas’ud?’"*

فَارْفَعْ إِزَارَكَ[١]. قَالَ: إِنّ بِسَاقَيَّ حُمُوْشَةً، وَأَنَا أَؤُمُّ النَّاسَ. فَبَلَغَ ذَلِكَ عُمَرَ، فَجَعَلَ يَضْرِبُ الرَّجُلَ، وَيَقُوْلُ: أَتَرُدُّ عَلَى ابْنِ مَسْعُوْدٍ؟!).

ولما ذكر الإمام الذهبي رَحِمَهُ ٱللَّهُ ما جاء عن أَحْمَد بن حَنْبَلٍ رَحِمَهُ ٱللَّهُ، أنه قال: بَلَغَ ابْنَ أَبِي ذِئْبٍ أَنَّ مَالِكًا لَمْ يَأْخُذْ بِحَدِيْثِ: "البَيِّعَانِ بِالخِيَارِ"، فَقَالَ: يُسْتَتَابُ فَإِنْ تَابَ، وَإِلاَّ ضُرِبَتْ عُنُقُهُ. ثُمَّ قَالَ أَحْمَدُ: هُوَ أَوْرَعُ، وأقول بالحق من مالك. [سير أعلام النبلاء (٦/ ٥٦٣)].

تعقب الإمام الذهبي رَحِمَهُ ٱللَّهُ ذلك فقال ذبًا عن الإمام مالك رَحِمَهُ ٱللَّهُ: (قُلْتُ: لَوْ كَانَ، وَرِعًا كَمَا يَنْبَغِي لَمَا قَالَ هَذَا الكَلاَمَ القَبِيْحَ فِي حَقِّ إِمَامٍ عَظِيْمٍ، فَمَالِكٌ إِنَّمَا لَمْ يَعْمَلْ بِظَاهِرِ الحَدِيْثِ؛ لأَنَّهُ رَآهُ مَنْسُوْخًا. وَقِيْلَ: عَمِلَ بِهِ، وَحَمَلَ قَوْلَه: "حَتَّى يَتَفَرَّقَا" عَلَى التَّلَفُّظِ بِالإِيجَابِ، وَالقَبُولِ، فَمَالِكٌ فِي هَذَا الحَدِيْثِ، وَفِي كُلِّ حَدِيْثٍ لَهُ أَجْرٌ، وَلاَ بُدَّ فَإِنْ أَصَابَ، ازْدَادَ أَجرًا آخَرَ، وَإِنَّمَا يَرَى السَّيْفَ عَلَى مَنْ أَخطَأَ فِي اجْتِهَادِهِ الحَرُوْرِيَّةُ.

وَبِكُلِّ حَالٍ فَكَلاَمُ الأَقْرَانِ بَعْضِهِم فِي بَعْضٍ لاَ يُعَوَّلُ عَلَى كَثِيْرٍ مِنْهُ فَلاَ نَقَصَتْ جَلاَلَةُ مَالِكٍ بِقَوْلِ ابْنِ أَبِي ذِئْبٍ فِيْهِ، وَلاَ ضَعَّفَ العُلَمَاءُ ابْنَ أَبِي ذِئْبٍ بِمَقَالَتِهِ هَذِهِ بَلْ هُمَا عَالِمَا المَدِيْنَةِ فِي زَمَانِهِمَا -رَضِيَ اللهُ عَنْهُمَا-، وَلَمْ يُسنِدْهَا الإِمَامُ أَحْمَدُ فَلَعَلَّهَا لَمْ تَصِحَّ). ا.هـ [سير أعلام النبلاء ٦/ ٥٦٤].

---

(١) قال الحافظ ابن حجر رَحِمَهُ ٱللَّهُ في معنى إسبال ابن مسعود -رَضِيَ ٱللَّهُ عَنْهُ-: (هُوَ مَحْمُولٌ عَلَى أَنَّهُ أَسْبَلَهُ زِيَادَةً عَلَى الْمُسْتَحَبِّ وَهُوَ أَنْ يَكُونَ إِلَى نِصْفِ السَّاقِ وَلَا يُظَنُّ بِهِ أَنَّهُ جَاوَزَ بِهِ الْكَعْبَيْنِ وَالتَّعْلِيلُ يُرْشِدُ إِلَيْهِ) [فتح الباري (١٠/ ٢٦٤)].

Informing About the Dismissal of Scholars' Errors

"Lift up your lower garment." He replied, "My legs are thin, and I lead people in prayer." When this reached ʿUmar, he began striking the man and saying, "Do you reject Ibn Masʿūd’s words?!"

When Imām al-Dhahabī (may Allah have mercy on him) mentioned what was narrated from Aḥmad ibn Ḥanbal (may Allah have mercy on him) that he said: "It reached Ibn Abī Dhib that Mālik did not act upon the ḥadīth: 'The two parties in a sale have the option (to annul it)', so he said, 'He should be asked to repent; if he repents, then fine; otherwise, his neck should be struck.' Then Aḥmad said, 'He is more pious and more adherent to the truth than Mālik.'" [Siyar Aʿlām al-Nubalāʾ (6/563)].

Imām al-Dhahabī (may Allah have mercy on him) responded, defending Imām Mālik (may Allah have mercy on him):

"I say: Had he been as pious as he ought to be, he would not have uttered such vile words against a great Imām. Mālik only refrained from acting upon the apparent meaning of the ḥadīth because he deemed it abrogated. Some said he did act upon it and interpreted 'until they part' as verbal agreement on the transaction. In this ḥadīth and in every ḥadīth, Mālik is rewarded—if he is correct, he earns extra reward. The Khārijites are the ones who believe that the sword is for those who err in their juristic reasoning.

In any case, statements by peers against one another are not heavily relied upon. The status of Mālik was not diminished by Ibn Abī Dhib’s statement about him, nor was Ibn Abī Dhib weakened by his own words. Rather, they were both scholars of Madīnah in their time (may Allah be pleased with them). Moreover, Imām Aḥmad did not authenticate this statement, so perhaps it is not even sound." [Siyar Aʿlām al-Nubalāʾ 6/564].

(1) Al-Ḥāfiẓ Ibn Ḥajar (may Allah have mercy on him) explained Ibn Masʿūd's lowering of his garment:

"This is understood as having exceeded the recommended length, which is to the middle of the shin, but it should not be assumed that he extended it beyond the ankles. The reasoning behind it supports this interpretation." [Fatḥ al-Bārī (10/264)].

ولذا فقد قمنا بترقيم هذا الكتاب، ذبًّا عن علماءٍ سارت بأسمائهم الركاب، وحفظًا لتراث الأمة من الضياع، أو الزهد في الاستفادة منه والانتفاع.

ولم نستطرد في سبر كل من وقع في بدعة أو خطأ من العلماء، ولكننا خصصنا منهم عشرة فقط، وذلك لسببين:

السبب الأول: كثرة الكلام عنهم في هذه الأيام؛ تكفيرًا وتضليلًا[١].

السبب الثاني: كثرة الانتفاع بعلمهم؛ فلا يكاد أن يوجد طالب علم إلا واستفاد منهم أو ممن استفاد منهم.

وهم كل من:

أولًا: من وقع في بدعة غير مكفرة، أو نسبت إليه بدعة:

١- أبو حنيفة.
٢- ابن حزم.
٣- ابن العربي.
٤- ابن قدامة.
٥- القرطبي.

(١) وقد انتشرت في ذلك كتب سودها بعض المداخلة أو الغلاة، مما لبس على بعض الصادقين بسببها.

Therefore, we have numbered this book as a defense of scholars whose names have been widely recognized and to preserve the heritage of the Ummah from being lost or undervalued in terms of benefit and utility.

We have not delved into examining every scholar who fell into an innovation or an error, but we have limited our focus to only ten of them for two reasons:

First: The widespread discussion about them in these days, labeling them as disbelievers or deviants (1).
Second: The extensive benefit derived from their knowledge, as there is hardly a student of knowledge who has not benefited from them or from those who have learned from them.

They include:

First: Those who fell into a non-disbelieving innovation or were attributed to one:

1. Abū Ḥanīfah.
2. Ibn Ḥazm.
3. Ibn al-ʿArabī.
4. Ibn Qudāmah.
5. Al-Qurṭubī.

(1) Books written by some extreme Madkhalis or extremists have spread in this regard, causing confusion for some sincere individuals.

٦- النووي.

٧- ابن حجر.

ثانيًا: من وقع في بدعة مكفرة[1]:

٨- السخاوي.

٩- السيوطي.

١٠- الهيتمي.

علمًا أننا لم نتعرض لما وقعوا فيه من أخطاء تفصيلًا، أو الإجابة عما أُخذ عليهم أو توجيه ذلك.

---

(١) **تنبيه**: الكلام في هؤلاء الذين وقعوا في بدع مكفرة -تكفيرًا وتضليلًا- أيسر من الكلام في من لم يقع في بدع مكفرة، لاسيما الذين تلقاهم أئمة التوحيد بالقبول.

قال الشيخ عبد الله بن محمد بن عبد الوهاب -رحمهما الله-: (ونحن نقول فيمن مات: تلك أمة قد خلت، ولا نكفر إلا من بلغته دعوتنا للحق، ووضحت له المحجة، وقامت عليه الحجة، وأصر مستكبرا معاندا، كغالب من نقاتلهم اليوم، يصرون على ذلك الإشراك، ويمتنعون من فعل الواجبات، ويتظاهرون بأفعال الكبائر والمحرمات؛ وغير الغالب إنما نقاتله لمناصرته من هذه حاله، ورضاه به، ولتكثير سواد من ذكر، والتأليب معه، فله حينئذ حكمه في قتاله، ونعتذر عمن مضى بأنهم مخطئون معذورون، لعدم عصمتهم من الخطأ، والإجماع في ذلك ممنوع قطعا، ومن شن الغارة فقد غلط، ولا بد أن يغلط، فقد غلط من هو خير منه) [الدرر السنية في الأجوبة النجدية ١/ (٢٣٤، ٢٣٥)].

6. Al-Nawawī.
7. Ibn Ḥajar.

Secondly: Those who fell into a disbelieving innovation:
8. Al-Sakhāwī.
9. Al-Suyūṭī.
10. Al-Ḥaytamī.

It should be noted that we have not delved into the specifics of their errors or responded to the criticisms made against them or how to address those criticisms.

(1) **Note:** Discussing those who fell into disbelieving innovations, labeling them as disbelievers or deviants, is easier than discussing those who did not fall into such innovations, especially when the Imāms of Tawḥīd accepted them.

Shaykh ʿAbdullāh ibn Muḥammad ibn ʿAbd al-Wahhāb (may Allah have mercy on them) said: "We say about those who have passed: that generation has passed away. We do not declare takfīr (disbelief) except for those to whom our call to truth reached, the clear path was made evident to them, the proof was established upon them, and they persisted in stubbornness and defiance, like many of those we fight today. They persist in shirk (associating partners with Allah) and refuse to perform obligatory actions while publicly committing major sins and prohibitions. As for others, we fight them due to their support for and approval of these actions, and to increase the ranks of those who oppose us. In that case, they have their ruling regarding combat. We apologize for those who passed before us, as they were mistaken but excused due to their inability to be infallible from error, and consensus on this issue is categorically denied. Whoever launches an attack has erred, and it is inevitable that they will err. Even the one who is better than them has made mistakes." [Al-Durar al-Sunnīyah in the Najdī Answers (1/234, 235)].

بل اكتفينا بذكر موقف مجددي التوحيد وشيوخ الملة منهم، أو ثنائهم وترحمهم عليهم، بدءًا ببوابة علم السلف شيخ الإسلام ابن تيمية وتلامذته النجباء -رحمهم الله-، مرورًا بأئمة الدعوة النجدية -رحمهم الله-، وانتهاء بمشايخ الدولة الإسلامية -تقبلهم الله-.

إذَا قالت حذام فَصَدِّقُوها ... فإنَّ القولَ ما قالَتْ حذامِ

Rather, we have limited ourselves to mentioning the stance of the renewers of Tawḥīd and the scholars of the Ummah toward them, or their praise and prayers for them, starting with the gateway of the knowledge of the Salaf, Shaykh al-Islām Ibn Taymiyyah and his students, may Allah have mercy on them, continuing with the Imāms of the Najdī call, may Allah have mercy on them, and concluding with the noble scholars of the Islamic State, may Allah accept them.

"If Ḥadham speaks, then believe her... For the truth is what Ḥadham says."



الباب الأول:

توقير العلماء والتجاوز عن أخطائهم وزلاتهم



Chapter One:
Respecting Scholars and Overlooking Their Mistakes and Lapses

فصل
توقير العلماء وإنزالهم منزلتهم

إن العلم وسيلة شريفة لمرضاة الله تعالى، وإن العلماء الربانيين ورثة الأنبياء، وخير الصلحاء، يدلون الخلق طريق الحق، ويبذلون في ذلك أوقاتهم وأعمارهم، ونفيس معاشاتهم وأموالهم، فالواجب في حقهم إكرامهم، وإنزالهم منازلهم.

عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، أَنَّ عَائِشَةَ، مَرَّ بِهَا سَائِلٌ فَأَعْطَتْهُ كِسْرَةً وَمَرَّ بِهَا رَجُلٌ عَلَيْهِ ثِيَابٌ وَهَيْئَةٌ فَأَقْعَدَتْهُ فَأَكَلَ فَقِيلَ لَهَا فِي ذَلِكَ فَقَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ**» [رواه أبو داود، وفيه انقطاع].

وقد بين الله منزلة العلماء في آيات عديدة، منها قوله تعالى: ﴿**يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ**﴾ [المجادلة: ١١].

وقوله تعالى: ﴿**شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ**﴾ [آل عمران: ١٨].

قال العلامة ابن القيم رَحِمَهُ ٱللَّهُ: (استشهد سبحانه بأولي العلم على أجلّ مشهود عليه وهو توحيده؛ فقال ﴿**شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو**

Section
Respecting Scholars and Placing Them in Their Proper Position

Knowledge is a noble means to attain the pleasure of Allah, and the scholars who are true to the faith are the heirs of the prophets and the best of the righteous. They guide the people to the path of truth, dedicating their time, lives, and resources for this noble cause. Therefore, it is obligatory to honor them and place them in their proper positions.

Maimūn ibn Abī Shabīh reported that ʿĀ'ishah, may Allah be pleased with her, once gave a piece of bread to a beggar who passed by, and when a man with fine clothing and appearance passed by, she invited him to sit and eat. When questioned about this, she said, "The Messenger of Allah (peace be upon him) said: 'Place people in their proper positions.'" [Narrated by Abū Dāwūd, and it has an interruption in its chain of narration.]

Allah has clarified the status of the scholars in many verses, including His saying:
"Allah will raise those among you who have believed and those who were given knowledge, by degrees. And Allah is Aware of what you do." [Al-Mujādilah: 11]

And His saying:
"Allah bears witness that there is no deity except Him, and the angels, and those of knowledge, standing firm in justice. There is no deity except Him, the Exalted in Might, the Wise." [Āl ʿImrān: 18]

The great scholar Ibn al-Qayyim (may Allah have mercy on him) said: "Allah has called upon the people of knowledge as witnesses to the most significant matter, which is His oneness; He said: 'Allah bears witness that there is no deity except Him, and the angels, and those of knowledge.'"

الْعِلْمِ قَائِمًا بِالْقِسْطِ﴾ [آل عمران: ١٨] وهذا يدل على فضل العلم وأهله من وجوه؛

أحدها: استشهادهم دون غيرهم من البشر...

والثاني: اقتران شهادتهم بشهادته...

والثالث: اقترانها بشهادة ملائكته...

والرابع: أن فِي ضِمن هذا تزكيتهم وتعديلهم فإن الله لا يستشهد من خلقه إلا العدول...

الْخَامِس: أنه وَصفهم بكونهم أولي الْعلم وَهَذَا يدل على اختصاصهم بِهِ وأنهم أهله وأصحابه لَيْسَ بمستعار لَهُم.

السادس: أنه سبحانه استشهد بنفسه وهو أَجَلّ شاهد ثم بخيار خلقه وهم ملائكته والعلماء من عباده، ويكفيهم بهذا فضلا وشرفا.

السَّابِع: أنه اسْتشْهد بهم على أجل مشهود بِهِ وأعظمه وأكبره وَهُوَ شَهَادَة أن لَا إِلَه إِلَّا الله...

الثَّامِن: أنه سُبْحَانَهُ جعل شَهَادَتهم حجَّة على المنكرين...

التَّاسِع: أنه سُبْحَانَهُ أفرد الْفِعْل المتضمن لهَذِهِ الشَّهَادَة لصادرة مِنْهُ وَمن مَلَائكَته وَمِنْهُم وَلم يعْطف شَهَادَتهم بِفعل آخر غير شَهَادَته وَهَذَا يدل على شدَّة ارتباط شَهَادَتهم بِشَهَادَتِهِ...

Informing About the Dismissal of Scholars' Errors

The Scholars' Virtue and Their Status in Knowledge

"Standing firm in justice" [Āl ʿImrān: 18]

This verse indicates the virtue of knowledge and its people in several ways:

1. **First:** Their being called to testify over others, unlike any other creation.
2. **Second:** The association of their testimony with Allah’s testimony.
3. **Third:** Their testimony being alongside that of the angels.
4. **Fourth:** This implies their purity and correctness, for Allah does not call upon anyone to testify except the just.
5. **Fifth:** Allah describes them as "the people of knowledge," which indicates that they are the rightful possessors of it, not just those who temporarily have it.
6. **Sixth:** Allah testifies Himself, and then He calls upon the best of His creation—His angels—and the scholars from among His servants. This in itself is a great honor and virtue for them.
7. **Seventh:** Allah has called upon them to testify regarding the greatest and most significant matter, which is the testimony of **"there is no deity except Allah."**
8. **Eighth:** Allah has made their testimony a proof against those who deny the truth.
9. **Ninth:** Allah has singled out their testimony in relation to His own, without associating it with any other action or testimony. This demonstrates the close connection between their testimony and His.

الْعَاشِر: أنه سُبْحَانَهُ جعلهم مؤدين لحقه عِنْد عباده بِهَذِهِ الشَّهَادَة فَإِذا أدوها فقد أدوا الْحق الْمَشْهُود بِهِ فَثَبت الْحق الْمَشْهُود بِهِ فَوَجَبَ على الْخلق الاقرار بِهِ وَكَانَ ذَلِك غَايَة سعادتهم فِي معاشهم ومعادهم...). ا.هـ [مختصرا من مفتاح دار السعادة (١/ ٤٨ – ٥٠)].

وعَنْ أَبِي إِمَامَةَ، عَنْ رَسُولِ اللهَّ ﷺ قَالَ: «**ثَلَاثَةٌ لَا يَسْتَخِفُّ بِحَقِّهِمْ إِلَّا مُنَافِقٌ، إِمَامٌ مُقْسِطٌ، وَذُو الشَّيْبَةِ فِي الْإِسْلَامِ، وَذُو الْعِلْمِ**» [رواه ابن زنجويه].

وعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: سَمِعْتُ رَسُولَ اللهَّ ﷺ يَقُولُ: «**لَيْسَ مِنْ أُمَّتِي مَنْ لَمْ يُجِلَّ كَبِيرَنَا، وَيَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ لِعَالِمِنَا حَقَّهُ**» [رواه الطبراني بهذا اللفظ].

وروى أبو داود بإسناد حسن عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: قَالَ رَسُولُ اللهَّ ﷺ: «**إِنَّ مِنْ إِجْلَالِ اللهَّ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ وَالْجَافِي عَنْهُ، وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ**».

وعَنِ الشَّعْبِيِّ؛ قَالَ: "رَكِبَ زَيْدُ بْنُ ثَابِتٍ، فَأَخَذَ ابْنَ عَبَّاسٍ بِرِكَابِهِ، فَقَالَ لَهُ: لا تَفْعَلْ يَا ابْنَ عَمِّ رَسُولِ الله ﷺ. فَقَالَ: هَكَذَا أُمِرْنَا أَنْ نَفْعَلَ بِعُلَمَائِنَا. فَقَالَ زَيْدٌ: أَرِنِي يَدَكَ. فَأَخْرَجَ يَدَهُ، فَقَبَّلَهَا زَيْدٌ وَقَالَ: هَكَذَا أُمِرْنَا أَنْ نَفْعَلَ بِأَهْلِ بَيْتِ نَبِيِّنَا صَلَّى اللهَّ عَلَيْهِ وآله وَسَلَّمَ" [رواه ابن سعد في الطبقات (٢/ ٣٦٠)، وجود إسنادها الحافظ في الفتح (١١/ ٥٧)].

وقال طاووس بن كيسان رَحِمَهُ ٱللَّهُ: (إن من السنة توقير العالم) [رواه عبد الرزاق وابن عبد البر في الجامع].

Informing About the Dismissal of Scholars' Errors

Tenth: Allah has made them (the scholars) the ones who convey His right to His servants through their testimony. When they fulfill this duty, they have conveyed the truth, and the truth becomes established. Consequently, it becomes obligatory for the people to acknowledge this truth, and this is the ultimate happiness for them in both this world and the Hereafter. (Summarized from *Miftāḥ Dār as-Saʿāda* (1/48-50)).

Abu Imāmah reported that the Messenger of Allah (peace be upon him) said:
"There are three whose rights no one belittles except a hypocrite: the just ruler, the elder in Islam, and the scholar." [Narrated by Ibn Zanjawayh].

And ʿUbādah ibn as-Ṣāmit said:
"I heard the Messenger of Allah (peace be upon him) say: 'Whoever does not honor our elders, have mercy on our youth, and acknowledge the rights of our scholars is not from my Ummah.'" [Narrated by at-Ṭabarānī in this wording].

Abu Dawūd reported with a good chain of transmission that Abū Mūsā al-Ashʿarī said:
"Among the acts of honoring Allah is honoring the Muslim elder, the one who carries the Qurʾān but is neither extreme nor negligent in it, and honoring the just ruler."

And Ash-Shaʿbī reported:
"Zayd ibn Thābit was riding, and he took the hand of Ibn ʿAbbās, saying: 'Do not do that, O cousin of the Messenger of Allah.' Ibn ʿAbbās replied: 'This is how we have been commanded to treat our scholars.' Zayd then said: 'Show me your hand.' Ibn ʿAbbās showed his hand, and Zayd kissed it, saying: 'This is how we have been commanded to treat the family of our Prophet (peace be upon him).'" [Narrated by Ibn Saʿd in *al-Ṭabaqāt* (2/360), authenticated by al-Ḥāfiz in *al-Fatḥ* (57/11)].

Tāwūs ibn Kisān (may Allah have mercy on him) said:
"It is from the Sunnah to honor the scholar." [Narrated by ʿAbd ar-Razzāq and Ibn ʿAbd al-Barr in *al-Jāmiʿ*].

وروى الخرائطي في مكارم الأخلاق عن أبي الْحَسَنِ الْمَدَائِنِيِّ، قال: "لَمَّا وَلِيَ زِيَادٌ الْعِرَاقَ صَعِدَ الْمِنْبَرَ، فَحَمِدَ اللهَّ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَيُّهَا النَّاسُ، إِنِّي قَدْ رَأَيْتُ خِلَالًا ثَلَاثًا، نَبَذْتُ إِلَيْكُمْ فِيهِنَّ النَّصِيحَةَ: رَأَيْتُ إِعْظَامَ ذَوِي الشَّرَفِ، وَإِجْلَالَ أَهْلِ الْعِلْمِ، وَتَوْقِيرَ ذَوِي الْأَسْنَانِ، وَإِنِّي أُعَاهِدُ اللهَّ عَهْدًا، لَا يَأْتِينِي شَرِيفٌ بِوَضِيعٍ لَمْ يَعْرِفْ لَهُ حَقَّ شَرَفِهِ إِلَّا عَاقَبْتُهُ، وَلَا يَأْتِينِي كَهْلٌ بِحَدَثٍ لَمْ يَعْرِفْ لَهُ حَقًّ فَضْلِ سِنِّهِ عَلَى حَدَاثَتِهِ إِلَّا عَاقَبْتُهُ، وَلَا يَأْتِينِي عَالِمٌ بِجَاهِلٍ لَاحَاهُ فِي عِلْمِهِ لِيُهَجِّنَهُ عَلَيْهِ إِلَّا عَاقَبْتُهُ؛ فَإِنَّمَا النَّاسُ بِأَشْرَافِهِمْ، وَعُلَمَائِهِمْ، وَذَوِي أَسْنَانِهِمْ".

وقَالَ الإمام ابْنُ حَزْمٍ رَحِمَهُ ٱللَّهُ: (اتَّفَقُوا عَلَى تَوْقِيرِ أَهْلِ الْقُرْآنِ وَالْإِسْلَامِ وَالنَّبِيِّ ﷺ وَكَذَلِكَ الْخَلِيفَةُ وَالْفَاضِلُ وَالْعَالِمُ) [ينظر: الآداب الشرعية والمنح المرعية (١/ ٤٠٨)].

وقَالَ سَهْلُ بْنُ عَبْدِ اللهَّ التستري رَحِمَهُ ٱللَّهُ: (لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَظَّمُوا السُّلْطَانَ وَالْعُلَمَاءَ، فَإِذَا عَظَّمُوا هَذَيْنَ أَصْلَحَ اللهُّ دُنْيَاهُمْ وَأُخْرَاهُمْ، وَإِذَا اسْتَخَفُّوا بهذين أفسد دنياهم وَأُخْرَاهُمْ) [ينظر: تفسير القرطبي (٥/ ٢٦٠، ٢٦١)].

وقال الشيخ الإمام أبو عمر البغدادي -تقبله الله-: (نرى وجوب توقير العلماء العاملين الصادقين، ونذب عنهم، ونصدر عنهم في النوازل والملمات) [قُلْ إِنِّي عَلَى بَيِّنَةٍ مِن رَبِّي].

Al-Khara'iti narrated in *Makarim al-Akhlaq* from Abu al-Hasan al-Mudayini, who said:
"When Ziyad of Iraq ascended the pulpit, he praised Allah and thanked Him, then he said: 'O people, I have seen three qualities which I present to you as advice: I have seen the honoring of those of noble status, the respect for the people of knowledge, and the veneration of the elderly. I pledge to Allah that if any noble person comes to me with a disgraceful attitude and does not acknowledge the right of their nobility, I will punish them; if an elderly person comes with a young person and does not acknowledge the right of their age over the youth, I will punish them; and if a scholar comes and faces an ignorant person, to humiliate them in their knowledge, I will punish them. Indeed, people are known by their nobility, their scholars, and their elders.'"

Imam Ibn Hazm, may Allah have mercy on him, said: "It is agreed upon to honor the people of the Qur'an, Islam, and the Prophet, as well as the caliph, the virtuous, and the scholars." (See: *Al-Adab al-Shar'iyyah wa al-Manh al-Mar'iyyah* 1/408)

Sahl ibn Abdullah al-Tustari, may Allah have mercy on him, said: "People remain in goodness as long as they honor the ruler and the scholars. When they honor these two, Allah will reform their worldly and religious affairs; but when they despise them, it will corrupt their world and hereafter." (See: *Tafseer al-Qurtubi* 5/260-261)

Sheikh Imam Abu Omar al-Baghdadi, may Allah accept him, said: "We see the obligation of venerating sincere, working scholars, defending them, and turning to them in crises and difficulties." (Say: "I am on clear proof from my Lord.")

ولقد بوب العلماء أبوابًا في كتبهم ذكروا فيها توقير العلماء واحترامهم، كما صنع الإمام النسائي رَحِمَهُ ٱللَّهُ فقال في سننه (٥/ ٣٨١): (تَوْقِيرُ الْعُلَمَاءِ). ا.هـ، وكذا الإمام الحاكم رَحِمَهُ ٱللَّهُ، حيث قال في المستدرك على الصحيحين (١/ ٢٠٨): (فَصْلٌ: فِي تَوْقِيرِ الْعَالِمِ). ا.هـ، وكذا الإمام الدارمي رَحِمَهُ ٱللَّهُ، فقال في سننه (١/ ٣٩٣): (بَابٌ فِي تَوْقِيرِ الْعُلَمَاءِ). ا.هـ وكذا الإمام الطبراني رَحِمَهُ ٱللَّهُ، حيث قال في مكارم الأخلاق (ص: ٣٦٧): (بَابُ فَضْلِ رَحْمَةِ الصَّغِيرِ، وَتَوْقِيرِ الْكَبِيرِ، وَمَعْرِفَةِ حَقِّ الْعُلَمَاءِ). ا.هـ، وكذا الإمام البيهقي رَحِمَهُ ٱللَّهُ، حيث قال في "المدخل إلى السنن الكبرى" (ص: ٣٧٨): (بَابُ تَوْقِيرِ الْعَالِمِ وَالْعِلْمِ). ا.هـ

وغيرهم كثير، وكتب الآداب لا تخلو من ذلك.

The scholars have created chapters in their books mentioning the veneration and respect for scholars. For instance, Imam al-Nasa'i, may Allah have mercy on him, titled a section in his *Sunan* (5/381): "The Veneration of Scholars." Similarly, Imam al-Hakim, may Allah have mercy on him, said in his *Al-Mustadrak on the Two Sahihs* (1/208): "Chapter on the Veneration of the Scholar." Imam al-Darimi, may Allah have mercy on him, also mentioned this in his *Sunan* (1/393): "Chapter on the Veneration of Scholars." Imam al-Tabarani, may Allah have mercy on him, mentioned it in his *Makarim al-Akhlaq* (p. 367): "Chapter on the Virtue of Showing Mercy to the Young, Venerating the Elderly, and Acknowledging the Rights of Scholars." Imam al-Bayhaqi, may Allah have mercy on him, mentioned this in his *Al-Madkhal to the Sunan al-Kubra* (p. 378): "Chapter on the Veneration of the Scholar and Knowledge." Many others have done the same, and the books of etiquette are not devoid of this topic.

Translation:

Chapter: Forgiving the Mistakes of Scholars and Overlooking Their Errors

The scholars of Islam, who filled the East and West with knowledge and benefit, and whose books have remained a guiding light throughout the ages, deserve veneration, honor, and forgiveness for their mistakes and shortcomings. This is akin to reciprocating kindness with similar kindness, and returning the favor to those who have done good.

Allah the Almighty says: "Is the reward for good anything but good?" [Al-Rahman: 60].

And from the Mother of the Believers, Aisha, may Allah be pleased with her, it was narrated that the Prophet, peace be upon him, said: "Indeed, keeping good relations is a part of faith." [Narrated by al-Hakim].

This noble character is what led the Prophet, peace be upon him, to say his famous words, as narrated by al-Bukhari from Muhammad ibn Jubayr, from his father, may Allah be pleased with him: That the Prophet, peace be upon him, said regarding the captives of Badr: "If al-Mut'im ibn 'Adi were alive, and he spoke to me concerning these captives, I would have released them to him."

Al-Qastalanī said: "Releasing them to him means I would have freed them for his sake without ransom, as a reward for his great effort in annulling the treaty written by the Quraysh, which prevented them from marrying or forming alliances with the Hashemites and the Muttalibites, or because when the Prophet, peace be upon him, returned from Ta'if to Mecca, he returned under the protection of his tribe." [Irshad al-Sari, Sharh Sahih al-Bukhari (5/219)].

بل حتى أهل الجاهلية كانوا يعرفون حسن العهد ورد الجميل والوفاء بالذمم، ويتضح ذلك جليًا في رد عروة بن مسعود قبل إسلامه على أبي بكر رَضِيَ ٱللَّهُ عَنْهُ، وذلك في صلح الحديبة، حيث جاء فيها: أن عروة قال للنبي ﷺ: إِنِّي لَأَرَى أَوْشَابًا مِنَ النَّاسِ خَلِيقًا أَنْ يَفِرُّوا وَيَدَعُوكَ، فَقَالَ لَهُ أَبُو بَكْرٍ الصِّدِّيقُ: امْصُصْ بِبَظْرِ اللَّاتِ، أَنَحْنُ نَفِرُّ عَنْهُ وَنَدَعُهُ؟ فَقَالَ: مَنْ ذَا؟ قَالُوا: أَبُو بَكْرٍ، قَالَ: أَمَا وَالَّذِي نَفْسِي بِيَدِهِ، لَوْلاَ يَدٌ كَانَتْ لَكَ عِنْدِي لَمْ أَجْزِكَ بِهَا لَأَجَبْتُكَ. [رواه البخاري].

قال بدر الدين العيني: (قَوْله: (لَوْلَا يَد)، أَي: نعْمَة ومنة. قَوْله: (لم أجزك بهَا) أَي: لم أكافِكَ، وَفِي رِوَايَة ابْن إِسْحَاق: وَلَكِن هَذِه بهَا، أَي: جازاه بِعَدَمِ إجَابَته عَن شَتمه بِيَدِهِ الَّتِي كَانَ أحسن إِلَيْهِ بهَا، وَجَاء عَن الزُّهْرِيّ بَيَان الْيَد الْمَذْكُورَة، وَهُوَ أَن عُرْوَة كَانَ تحمل بدية فأعانه فِيهَا أَبُو بكر، رَضِي الله تَعَالَى عَنهُ، بعون حسن) [عمدة القاري شرح صحيح البخاري (١٤/ ١٠)].

وأحق الناس بالوفاء ومعرفة الفضل لهم؛ أهل العلم الذين نشروا العلم الصافي، في الحواضر والفيافي، وليس من شرط ذلك أن يكون العالم معصومًا!

Chapter: Forgiving the Mistakes of Scholars and Overlooking Their Errors

Even the people of the Jahiliyyah (pre-Islamic era) knew the value of keeping promises, returning favors, and fulfilling obligations. This is clearly seen in the response of ‘Urwah ibn Mas’ud, before his Islam, to Abu Bakr, may Allah be pleased with him, during the Treaty of Hudaybiyyah. It is narrated that ‘Urwah said to the Prophet, peace be upon him: “I see that a group of people might flee and abandon you.” Abu Bakr, may Allah be pleased with him, responded: “May you suck the teat of al-Lat! Should we flee from him and abandon him?” ‘Urwah asked: “Who is this?” They said: “Abu Bakr.” He replied: “By the One in Whose Hand my soul is, if it were not for a favor you had done for me, I would not have answered you.” [Narrated by al-Bukhari].

Badr al-Din al-‘Aini explained: "The phrase ‘if it were not for a favor’ refers to a kindness or a favor. His statement ‘I would not have responded’ means: I would not have repaid you. In Ibn Ishaq’s narration, it is stated that ‘Urwah had taken a loan, and Abu Bakr, may Allah be pleased with him, had helped him with it." [‘Umdat al-Qari, Sharh al-Bukhari (14/10)].

The people most deserving of gratitude and recognition of their virtues are the scholars who spread pure knowledge in the cities and the deserts. It is not a condition for a scholar to be infallible!

قال الشيخ ميسرة الغريب -تقبله الله-[1]: (وإن تَلَقَّيْتَ عن العلماء فاحذر غِيبة أساتذتك؛ لأن لحوم العلماء مَسمومة، واعلم أن مِن حق العالم أن لا تَمَلَّ صُحْبَتَه؛ لأنّ مَن عَلَّمك حَرْفًا واحدًا مما تَحتاج إليه في الدين صار أباك في الدين، واحذرْ أن تكون من أهل:

أُعَلِّمه الرِّماية كلَّ يـوم ... وكم علّمْتُه نَظْمَ القوافي

فلما اشتدّ ساعِدُه رَماني ... فلما قال قافيةً هَجـاني!

فتَجْمَعَ شَرّيْن: الأَذِيَّة وعدمَ الشكر لِمَن له فضلٌ عليك، وادْعُ لِمَن عَلَّمك لئلا تُدان كما تَدين، ولا تَتنكَّرْ لمن أسدى لك معروفًا؛ فالحُرُّ من راعى وِدادَ لحظة، وانتسب لِمَن أفاده لفظة). ا.هـ [منهج حياة (ص: ٦٠، ٦١)].

وعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «**أَقِيلُوا ذَوِي الْهَيْئَاتِ عَثَرَاتِهِمْ إِلَّا الْحُدُودَ**» [رواه أبو داود وغيره].

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ رَفَعَهُ: «**تَجَاوَزُوا عَنْ ذَنْبِ السَّخِيِّ فَإِنَّ اللهَ يَأْخُذُ بِيَدِهِ عِنْدَ عَثَرَاتِهِ**» [رواه الطبراني بإسناد ضعيف].

(وَرَوَى مَالِكُ بْنُ أَنَسٍ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، بَلَغَهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ: «لَيْسَ مِنْ عَالِمٍ وَلَا شَرِيفٍ وَلَا ذِي فَضْلٍ إِلَّا وَفِيهِ عَيْبٌ وَلَكِنْ مَنْ كَانَ فَضْلُهُ

---

(١) قال الشيخ الإمام أبو عمر البغدادي -تقبله الله- في رثاء الشيخ ميسرة الغريب: (كما نعزّي أمّة الإسلام في شهيدها العالم المجاهد والإعلامي المحنّك ومؤلّف موسوعة أبي زبيدة الأمنية الأخ ميسرة الغريب) [أذلة على المؤمنين أعزة على الكافرين].

Chapter: Forgiving the Mistakes of Scholars

Sheikh Maysarah al-Ghareeb – may Allah accept him – said: "When you learn from scholars, beware of backbiting your teachers, for the flesh of scholars is poisonous. Know that it is a scholar's right that you should not grow weary of their companionship. The one who teaches you even a single letter of what you need in religion has become like a father to you in your faith. Beware of being among those who say:

'I taught him archery every day... and how many times I taught him how to organize rhymes. But when his strength grew, he shot me... and when he said a rhyme, he mocked me!'

Thus, you gather two evils: harm and ingratitude towards someone who has done you a favor. Always pray for the one who taught you so that you are not repaid as you have repaid. Do not turn away from the one who has done you a kindness; the noble one is the one who preserves loyalty and acknowledges the one who benefited him with a single word." [From *Manhaj Hayat* (p. 60, 61)].

Narrations:

- A narration from Aisha, may Allah be pleased with her, states that the Messenger of Allah, peace be upon him, said: "Forgive those who have made mistakes, except for the punishable sins." [Narrated by Abu Dawood and others].
- Ibn Mas'ud, may Allah be pleased with him, narrated: "Forgive the sins of the generous person, for Allah takes his hand when he makes a mistake." [Narrated by al-Tabarani with a weak chain].
- Malik ibn Anas narrated from Sa'id ibn al-Musayyib who said: "There is no scholar, noble, or person of virtue without some flaw, but the one whose virtue outweighs his flaws is the best."

Sheikh Imam Abu Umar al-Baghdadi – may Allah accept him – expressed his condolences for Sheikh Maysarah al-Ghareeb, the scholar, the Mujahid, the seasoned media figure, and the author of the *Abu Zubayda Encyclopedia* [*Azzalah 'ala al-Mu'minin, 'Izzah 'ala al-Kafirin*].

أَكْثَرَ مِنْ نَقْصِهِ ذَهَبَ نَقْصُهُ لِفَضْلِهِ كَمَا أَنَّ مَنْ غَلَبَ عَلَيْهِ نُقْصَانُهُ ذَهَبَ فَضْلُهُ».

وَقَالَ غَيْرُهُ: لَا يَسْلَمُ الْعَالِمُ مِنَ الْخَطَأِ، فَمَنْ أَخْطَأَ قَلِيلًا وَأَصَابَ كَثِيرًا فَهُوَ عَالِمٌ وَمَنْ أَصَابَ قَلِيلًا وَأَخْطَأَ كَثِيرًا فَهُوَ جَاهِلٌ"). ا.هـ [وجاء في جامع بيان العلم وفضله ٢/ ٨٢١].

وقال العلامة ابن القيم رَحِمَهُ اللَّهُ: (وَمَنْ لَهُ عِلْمٌ بِالشَّرْعِ وَالْوَاقِعِ يَعْلَمُ قَطْعًا أَنَّ الرَّجُلَ الْجَلِيلَ الَّذِي لَهُ فِي الْإِسْلَام قَدَمٌ صَالِحٌ وَآثَارٌ حَسَنَةٌ وَهُوَ مِنْ الْإِسْلَام وَأَهْلِهِ بِمَكَانٍ قَدْ تَكُونُ مِنْهُ الْهَفْوَةُ وَالزَّلَّةُ هُوَ فِيهَا مَعْذُورٌ بَلْ وَمَأْجُورٌ لِاجْتِهَادِهِ؛ فَلَا يَجُوزُ أَنْ يُتْبَعَ فِيهَا، وَلَا يَجُوزُ أَنْ تُهْدَرَ مَكَانَتُهُ وَإِمَامَتُهُ وَمَنْزِلَتُهُ مِنْ قُلُوبِ الْمُسْلِمِينَ) [إعلام الموقعين عن رب العالمين (٣/ ٢٢٠)].

وقال الإمام الذهبي رَحِمَهُ اللَّهُ **حينما تكلم عن قتادة:** (ثُمَّ إِنَّ الكَبِيْرَ مِنْ أَئِمَّةِ العِلْمِ إِذَا كَثُرَ صَوَابُه، وَعُلِمَ تَحَرِّيهِ لِلْحقِّ، وَاتَّسَعَ عِلْمُه، وَظَهَرَ ذَكَاؤُهُ، وَعُرِفَ صَلاَحُه وَوَرَعُه وَاتِّبَاعُه، يُغْفَرُ لَهُ زَلَلُهُ، وَلاَ نُضِلِّلْهُ وَنَطرْحُهُ وَنَنسَى مَحَاسِنَه.

نَعَم، وَلاَ نَقتَدِي بِهِ فِي بِدعَتِه وَخَطَئِه، وَنَرجُو لَهُ التَّوبَةَ مِنْ ذَلِكَ). ا.هـ [سير أعلام النبلاء (٥/ ٢٧١)].

ولقد حرم الله تعالى غيبة عموم المسلمين؛ فقال: ﴿**وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ**﴾ [الحجرات: ١٢]، فغيبة العالم أشد.

Chapter: Forgiving the Mistakes of Scholars

The following is narrated: "The scholar's fault is often overlooked due to his virtue, just as the flaw of a person is overshadowed by his virtues when they are predominant."

It is said by others: "No scholar is free from mistakes; whoever errs slightly and succeeds greatly is a scholar, but whoever succeeds little and errs much is ignorant." [Narrated in *Jami' Bayan al-'Ilm wa Fadlihi* 2/821].

The renowned scholar Ibn al-Qayyim, may Allah have mercy on him, said: "The person who is knowledgeable of both the law and reality knows with certainty that the noble man, who has an established and respected place in Islam, and who has good deeds and a virtuous legacy, may occasionally make a mistake or slip up. He is excused for this, and indeed, he may even be rewarded for his effort. It is not permissible to follow him in this mistake, nor is it permissible to disregard his status, leadership, and place in the hearts of the Muslims." [*I'lam al-Muwaqqi'in* 3/220].

Imam al-Dhahabi, may Allah have mercy on him, said while speaking about Qatada: "When a great scholar's knowledge increases, and his pursuit of the truth is clear, his intelligence is evident, and his piety, righteousness, and adherence to the teachings are known, he is forgiven by Allah. We do not mislead him, abandon him, or forget his good qualities. However, we should not follow him in his innovation and mistakes, and we hope for his repentance from them." [*Siyar A'lam al-Nubala* 5/271].

Allah Almighty has prohibited the backbiting of all Muslims, as He says: "And do not backbite one another. Would one of you like to eat the flesh of his brother when dead? You would detest it." [Al-Hujurat 49:12]. The backbiting of a scholar is even more severe.

قال الإمام ابن عساكر رَحِمَهُ ٱللَّهُ: (وَاعْلَم يَا أخي وفقنَا الله وَإِيَّاك لمرضاته مِمَّن يخشاه ويتقيه حق تُقَاته إِن لُحُوم الْعلمَاء رَحْمَة اللهَّ عَلَيْهِم مَسْمُومَة وَعَادَة اللهَّ فِي هتك أَسْتَار منتقصيهم مَعْلُومَة لِأَن الوقيعة فيهم بِمَا هم مِنْهُ بَرَاء أمره عَظِيم والتنَاول لأعراضهم بالزور والافتراء مرتع وخيم والاختلاق على من اخْتَارَهُ اللهَّ مِنْهُم لنعش الْعلم خلق ذميم والاقتداء بِمَا مدح اللهَّ بِهِ قَول المتبعين من الاسْتِغْفَار لمن سبقهمْ وصف كريم إِذْ قَالَ مثنيا عَلَيْهِم فِي كِتَابه وَهُوَ بمكارم الْأَخْلَاق وصدها عليم ﴿**وَالَّذين جاؤوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالإِيمَانِ وَلا تَجْعَلْ فِي قُلُوبِنَا غِلا للَّذين آمنُوا رَبنَا إِنَّك رؤوف رَحِيم**﴾) [تبيين كذب المفتري (ص: ٢٩)].

وقال شيخ الإسلام ابن تيمية رَحِمَهُ ٱللَّهُ: (ومن الكلام السائر "لحوم العلماء مسمومة" فكيف بلحوم الأنبياء عليهم السلام؟) [الصارم المسلول على شاتم الرسول (ص: ١٦٥)].

وجاء في "الزواجر عن اقتراف الكبائر" (١/ ١٨٧): (وَفِي فَتَاوَى الْبَدِيعِيِّ مِنْ الْحَنَفِيَّةِ: مَنْ اسْتَخَفَّ بِالْعَالِمِ طَلُقَتْ امْرَأَتُهُ وَكَأَنَّهُ جَعَلَهُ رِدَّةً انْتَهَى).

لحوم أهل العلم مسمومة ... ومن يعاديهم سريع الهلاك

فكن لأهل العلم عونًا، وإن ... عاديتهم يومًا فخذ ما أتاك

Translation:

Chapter: Forgiving the Mistakes of Scholars

Imam Ibn Asakir, may Allah have mercy on him, said: "Know, my brother, may Allah grant us and you success in His pleasure, that the flesh of scholars, may Allah have mercy on them, is poisonous. The way Allah deals with those who slander them is well known. To defame them with false accusations is a grave matter, and attacking their honor with lies and fabrications leads to a dreadful end. To make up stories about those whom Allah has chosen from among them to preserve knowledge is a despicable trait. The example we should follow is that of those who are praised in Allah's Book, saying: 'And those who came after them say, 'Our Lord, forgive us and our brothers who preceded us in faith, and do not place in our hearts any resentment toward those who have believed.' Our Lord, indeed You are kind and merciful.'" [*Tabeen Kadhb al-Muftari* (p. 29)].

Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: "One of the common sayings is 'The flesh of scholars is poisonous.' So, what about the flesh of the Prophets, peace be upon them?" [*Al-Sarim al-Maslul ala Shatimi al-Rasul* (p. 165)].

It is also narrated in *Al-Zawajir 'an Iqtiraf al-Kabair* (1/187): "And in the fatwas of Badi'i from the Hanafi school: Whoever belittles a scholar, his wife becomes divorced, and it is as if he has committed apostasy."

Poem: The flesh of scholars is poisonous...
And those who oppose them meet swift destruction.
So be a support to the people of knowledge,
And if you oppose them, take whatever comes your way.

ولو تأملنا في طريقة شيخ الإسلام ابن تيمية رَحِمَهُ ٱللَّهُ مع من أخطأ من أهل العلم وزل، لوجدناه قد أنصف وعدل، من ذلك قوله رَحِمَهُ ٱللَّهُ في معرض كلامه عن عدد منهم: (وَلِهَذَا تَجِدُ أَعْظَمَهُمْ مُوَافَقَةً لِأَئِمَّةِ السُّنَّةِ وَالْحَدِيثِ أَعْظَمَ عِنْدَ جَمِيعِهِمْ مِمَّنْ هُوَ دُونَهُ. فَالْأَشْعَرِيُّ نَفْسُهُ لَمَّا كَانَ أَقْرَبَ إلَى قَوْلِ الْإِمَامِ أَحْمَد وَمَنْ قَبْلَهُ مِنْ أَئِمَّةِ السُّنَّةِ كَانَ عِنْدَهُمْ أَعْظَمَ مِنْ أَتْبَاعِهِ وَالْقَاضِي "أَبُو بَكْرِ بْنُ الْبَاقِلَانِي" لَمَّا كَانَ أَقْرَبَهُمْ إلَى ذَلِكَ كَانَ أَعْظَمَ عِنْدَهُمْ مِنْ غَيْرِهِ.

وَأَمَّا مِثْلُ الْأُسْتَاذِ أَبِي الْمَعَالِي؛ وَأَبِي حَامِدٍ؛ وَنَحْوِهِمَا مِمَّنْ خَالَفُوا أُصُولَهُ فِي مَوَاضِعَ فَلَا تَجِدُهُمْ يُعَظِّمُونَ إلَّا بِمَا وَافَقُوا فِيهِ السُّنَّةَ وَالْحَدِيثَ وَأَكْثَرُ ذَلِكَ تَقَلَّدُوهُ مِنْ مَذْهَبِ الشَّافِعِيِّ فِي الْفِقْهِ الْمُوَافِقِ لِلسُّنَّةِ وَالْحَدِيثِ وَمِمَّا ذَكَرُوهُ فِي الْأُصُولِ مِمَّا يُوَافِقُ السُّنَّةَ وَالْحَدِيثَ وَمَا رَدُّوهُ مِمَّا يُخَالِفُ السُّنَّةَ وَالْحَدِيثَ. وَبِهَذَا الْقَدْرِ يَنْتَحِلُونَ السُّنَّةَ وَيَنْحَلُونَهَا وَإِلَّا لَمْ يَصِحَّ ذَلِكَ. وَكَانَتْ الرَّافِضَةُ وَالْقَرَامِطَةُ -عُلَمَاؤُهَا وَأُمَرَاؤُهَا- قَدْ اسْتَظْهَرَتْ فِي أَوَائِلِ الدَّوْلَةِ السَّلْجُوقِيَّةِ حَتَّى غَلَبَتْ عَلَى الشَّامِ وَالْعِرَاقِ وَأَخْرَجَتْ الْخَلِيفَةَ الْقَائِمَ بِبَغْدَادَ إلَى تكريت وَحَبَسُوهُ بِهَا فِي فِتْنَةِ البساسيري الْمَشْهُورَةِ فَجَاءَتْ بَعْدَ ذَلِكَ السَّلْجُوقِيَّةُ حَتَّى هَزَمُوهُمْ وَفَتَحُوا الشَّامَ وَالْعِرَاقَ وَقَهَرُوهُمْ بِخُرَاسَانَ وَحَجَرُوهُمْ بِمِصْرِ. وَكَانَ فِي وَقْتِهِمْ مِنْ الْوُزَرَاءِ مِثْلُ: "نِظَامِ الْمُلْكِ" وَمِنْ الْعُلَمَاءِ مِثْلُ: "أَبِي الْمَعَالِي الْجُوَيْنِي" فَصَارُوا بِمَا يُقِيمُونَهُ مِنْ السُّنَّةِ وَيَرُدُّونَهُ مِنْ بِدْعَةِ هَؤُلَاءِ وَنَحْوِهِمْ لَهُمْ مِنْ الْمَكَانَةِ عِنْدَ الْأُمَّةِ بِحَسَبِ ذَلِكَ.

The Announcement of the Pardon of the Mistakes of the Great Scholars - Part 29

If we reflect on how Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, dealt with those scholars who made mistakes and erred, we would find that he was fair and just. An example of this is his statement, may Allah have mercy on him, in his discussion about some of them: "Therefore, you find that the greatest of them are the ones most in agreement with the Imams of the Sunnah and Hadith. Al-Ash'ari himself was not closer to the words of Imam Ahmad and those before him from the Imams of the Sunnah, as he was greater in the eyes of all than his followers. As for people like al-Mu'ali, Abu Hamid, and others who disagreed with his principles in some areas, you do not find that they are exalted except for what they agreed upon with the Sunnah and Hadith. Most of that they adopted from the Shafi'i school of jurisprudence, which is in line with the Sunnah and Hadith, and what they mentioned in their principles that agrees with the Sunnah and Hadith, and what they rejected that conflicts with the Sunnah and Hadith. By this degree, they uphold the Sunnah and are truly committed to it. Otherwise, it would not have been correct.

The Rafidah and the Qaramita – their scholars and rulers – had gained strength in the early stages of the Seljuk dynasty, dominating the Levant and Iraq. They forced the caliph of Baghdad into Takrit and imprisoned him during the famous Fitnah of Al-Bassasiri. Afterward, the Seljuks defeated them, opened the Levant and Iraq, overcame them in Khurasan, and confined them in Egypt. Among their ministers at the time was "Nizām al-Mulk," and among their scholars was "Abu al-Ma'ali al-Juwayni." They became prominent for upholding the Sunnah and rejecting the innovations of these figures and others like them, based on that distinction in the eyes of the Ummah."

وَكَذَلِكَ الْمُتَأَخِّرُونَ مِنْ أَصْحَابِ مَالِكٍ الَّذِينَ وَافَقُوهُ: "كَأَبِي الْوَلِيدِ الباجي" وَالْقَاضِي "أَبِي بَكْرِ بْنِ الْعَرَبِيِّ" وَنَحْوِهِمَا لَا يُعَظِّمُونَ إلَّا بِمُوَافَقَةِ السُّنَّةِ وَالْحَدِيثِ وَأَمَّا الْأَكَابِرُ: مِثْلُ "ابْنِ حَبِيبٍ" و"ابْنِ سحنون" وَنَحْوِهِمَا؛ فَلَوْنٌ آخَرُ.

وَكَذَلِكَ أَبُو مُحَمَّدٍ بْنُ حَزْمٍ فِيمَا صَنَّفَهُ مِنْ الْمِلَلِ وَالنِّحَلِ إنَّمَا يُسْتَحْمَدُ بِمُوَافَقَةِ السُّنَّةِ وَالْحَدِيثِ مِثْلَ مَا ذَكَرَهُ فِي مَسَائِلِ "الْقَدَرِ" و"الْإِرْجَاءِ" وَنَحْوِ ذَلِكَ بِخِلَافِ مَا انْفَرَدَ بِهِ مِنْ قَوْلِهِ فِي التَّفْضِيلِ بَيْنَ الصَّحَابَةِ. وَكَذَلِكَ مَا ذَكَرَهُ فِي "بَابِ الصِّفَاتِ" فَإِنَّهُ يُسْتَحْمَدُ فِيهِ بِمُوَافَقَةِ أَهْلِ السُّنَّةِ وَالْحَدِيثِ لِكَوْنِهِ يَثْبُتُ فِي الْأَحَادِيثِ الصَّحِيحَةِ وَيُعَظِّمُ السَّلَفَ وَأَئِمَّةَ الْحَدِيثِ وَيَقُولُ إنَّهُ مُوَافِقٌ لِلْإِمَامِ أَحْمَد فِي مَسْأَلَةِ الْقُرْآنِ وَغَيْرِهَا وَلَا رَيْبَ أَنَّهُ مُوَافِقٌ لَهُ وَلَهُمْ فِي بَعْضِ ذَلِكَ.

لَكِنَّ الْأَشْعَرِيَّ وَنَحْوَهُ أَعْظَمُ مُوَافَقَةً لِلْإِمَامِ أَحْمَد بْنِ حَنْبَلٍ وَمَنْ قَبْلَهُ مِنْ الْأَئِمَّةِ فِي الْقُرْآنِ وَالصِّفَاتِ وَإِنْ كَانَ "أَبُو مُحَمَّدٍ بْنُ حَزْمٍ" فِي مَسَائِلِ الْإِيمَانِ وَالْقَدَرِ أَقْوَمَ مِنْ غَيْرِهِ وَأَعْلَمَ بِالْحَدِيثِ وَأَكْثَرَ تَعْظِيمًا لَهُ وَلِأَهْلِهِ مَنْ غَيْرِهِ لَكِنْ قَدْ خَالَطَ مِنْ أَقْوَالِ الْفَلَاسِفَةِ وَالْمُعْتَزِلَةِ فِي مَسَائِلِ الصِّفَاتِ مَا صَرَفَهُ عَنْ مُوَافَقَةِ أَهْلِ الْحَدِيثِ فِي مَعَانِي مَذْهَبِهِمْ فِي ذَلِكَ فَوَافَقَ هَؤُلَاءِ فِي اللَّفْظِ وَهَؤُلَاءِ فِي الْمَعْنَى.

وَبِمِثْلِ هَذَا صَارَ يَذُمُّهُ مَنْ يَذُمُّهُ مِنْ الْفُقَهَاءِ وَالْمُتَكَلِّمِين وَعُلَمَاءِ الْحَدِيثِ بِاتِّبَاعِهِ لِظَاهِرِ لَا بَاطِنَ لَهُ كَمَا نَفَى الْمَعَانِيَ فِي الْأَمْرِ وَالنَّهْيِ وَالِاشْتِقَاقِ وَكَمَا

And likewise, the later scholars from the followers of Malik who agreed with him, such as **al-Walid al-Baji**, **Qadi Abu Bakr ibn al-Arabi**, and others, are not honored except for their agreement with the Sunnah and the Hadith. As for the elders like **Ibn Habib** and **Ibn Sahnun**, they are of a different status.

Similarly, **Abu Muhammad ibn Hazm** in his work "Al-Milal wa al-Nihal" is praised for his agreement with the Sunnah and the Hadith in matters such as the issues of **Qadar** (divine preordainment) and **Irjā'** (the postponement of faith-related matters). However, this does not apply to what he uniquely stated in his preference between the Companions. The same applies to what he mentioned in the topic of the **Sifat** (attributes of Allah). He is praised in this respect for aligning with the correct interpretations of the Hadith as found in the authentic narrations, teaching the Salaf and the Hadith scholars, and saying that it agrees with **Imam Ahmad**'s view on the Qur'an and other matters, which there is no doubt about.

However, the **Ash'ari** and similar scholars are greater in their agreement with **Imam Ahmad ibn Hanbal** and the earlier Imams regarding the Qur'an and the attributes, even though **Abu Muhammad ibn Hazm** was more firm than others in matters of faith and **Qadar** and was more knowledgeable about Hadith. He also showed greater reverence for the Hadith and its scholars. But he mixed in some views from the philosophers and the Mu'tazilah in matters related to the **Sifat**, which led him to depart from the stance of the Hadith scholars on those meanings, thus agreeing with these groups in the wording while agreeing with others in the meaning.

This is why he is criticized by those who criticize him from among the jurists, theologians, and Hadith scholars, for following a surface-level understanding without delving into its deeper meanings, as he negated the deeper meanings in commands, prohibitions, and derivations.

نَفَى خَرْقَ الْعَادَاتِ وَنَحْوَهُ مِنْ عِبَادَاتِ الْقُلُوبِ. مَضْمُومًا إِلَى مَا فِي كَلَامِهِ مِنْ الْوَقِيعَةِ فِي الْأَكَابِرِ وَالْإِسْرَافِ فِي نَفْيِ الْمَعَانِي وَدَعْوَى مُتَابَعَةِ الظَّوَاهِرِ. وَإِنْ كَانَ لَهُ مِنْ الْإِيمَانِ وَالدِّينِ وَالْعُلُومِ الْوَاسِعَةِ الْكَثِيرَةِ مَا لَا يَدْفَعُهُ إلَّا مُكَابِرٌ؛ وَيُوجَدُ فِي كُتُبِهِ مِنْ كَثْرَةِ الِاطِّلَاعِ عَلَى الْأَقْوَالِ وَالْمَعْرِفَةِ بِالْأَحْوَالِ؛ وَالتَّعْظِيمِ لِدَعَائِمِ الْإِسْلَامِ وَلِجَانِبِ الرِّسَالَةِ مَا لَا يَجْتَمِعُ مِثْلُهُ لِغَيْرِهِ. فَالْمَسْأَلَةُ الَّتِي يَكُونُ فِيهَا حَدِيثٌ يَكُونُ جَانِبُهُ فِيهَا ظَاهِرَ التَّرْجِيحِ. وَلَهُ مِنْ التَّمْيِيزِ بَيْنَ الصَّحِيحِ وَالضَّعِيفِ وَالْمَعْرِفَةِ بِأَقْوَالِ السَّلَفِ مَا لَا يَكَادُ يَقَعُ مِثْلُهُ لِغَيْرِهِ مِنْ الْفُقَهَاءِ. وَتَعْظِيمُ أَئِمَّةِ الْأُمَّةِ وَعَوَامِّهَا لِلسُّنَّةِ وَالْحَدِيثِ وَأَهْلِهِ فِي الْأُصُولِ وَالْفُرُوعِ مِنْ الْأَقْوَالِ وَالْأَعْمَالِ: أَكْثَرُ مِنْ أَنْ يُذْكَرَ هُنَا). ا.هـ [مجموع الفتاوى (٤/ ١٧ - ٢٠)].

فرحم الله تعالى شيخ الإسلام ابن تيمية؛ ما أحسن طريقته مع الموالف والمخالف.

Translation:

He rejected the breaking of norms and similar acts of worship of the heart, adding to what was in his speech about speaking ill of the elders and exaggerating in denying the deeper meanings, while claiming to follow only the outward appearances. However, he possessed vast and abundant knowledge in faith, religion, and sciences, which only the most obstinate could deny. His books contain such extensive knowledge of various opinions, understanding of different conditions, and reverence for the pillars of Islam and the message of the Prophethood that such a level is unmatched by anyone else.

In the issues where there is a Hadith, his position often reflects the most apparent correct ruling. He was also skilled at distinguishing between authentic and weak Hadith, and his knowledge of the sayings of the Salaf was unmatched by most other jurists. His reverence for the Imams of the Ummah and the common people in terms of the Sunnah and the Hadith, both in terms of principles and details—whether it be in sayings or actions—was far greater than can be mentioned here.

May Allah have mercy on Sheikh al-Islam Ibn Taymiyyah; how excellent his methodology was in dealing with both those who agreed with him and those who disagreed with him.

فصل
التحذير من علماء السوء والحط من شأنهم

إن العلماء ثلاثة؛ عالم ملة، وعالم سلطان، وعالم جمهور، فعالم الملة هو العالم الرباني الذي أُمرنا أن نوقره ونعرف له مكانته ومنزلته ونقيل عثرته وسقطته، أما عالم السلطان فهو الذي يدور مع السلاطين حيث داروا فيحل ويحرم وفق ما يريده السلطان، ولسان حاله:

ودارهم ما دمت في دارهم ... وأرضهم ما دمت في أرضهم!

وأما عالم الجمهور فهو الذي يدور مع إرادات الأكثرية ورغباتهم فيحل ويحرم وفق ما يريده الأكثرية.

يُحلون الحرام إذا أرادوا ... وقد بان الحلالُ من الحرامِ!

وبعض أهل العلم رحمهم الله جعل العلماء قسمين لا ثالث لهما؛ عالم حق، وعالم ضلالة، فيدخل في عالم الضلالة كل أقسام علماء السوء.

عن الفضيل قال: (إِنَّمَا هُمَا عَالِمَانِ؛ عَالِمُ دُنْيَا، وَعَالِمُ آخِرَةٍ، فَعَالِمُ الدُّنْيَا عِلْمُهُ مَنْشُورٌ، وَعَالِمُ الْآخِرَةِ عِلْمُهُ مَسْتُورٌ، فَاتَّبِعُوا عَالِمَ الْآخِرَةِ، وَاحْذَرُوا عَالِمَ الدُّنْيَا، لَا يَصُدَّنَّكُمْ بِشَرِّهِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿**إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ**﴾ [التوبة: ٣٤]).

Chapter: Warning Against Evil Scholars and Disparaging Their Status

Scholars can be categorized into three types: a scholar of religion, a scholar of the ruler, and a scholar of the masses. The scholar of religion is the pious scholar whom we are commanded to respect and acknowledge his position and status, and we should pardon his mistakes and faults. As for the scholar of the ruler, he is the one who aligns himself with the rulers, following their desires, permitting and forbidding according to what the ruler wants. His attitude is: *"I will stay loyal to their land as long as I am in their land."* And as for the scholar of the masses, he is the one who conforms to the will of the majority, permitting and forbidding based on what the majority desires: *"They make the forbidden permissible when they wish, although the lawful and unlawful are clear!"*

Some scholars, may Allah have mercy on them, have classified scholars into two categories, with no third: the scholar of truth and the scholar of misguidance. The scholars of misguidance include all the types of evil scholars.

Al-Fudayl said: *"There are only two types of scholars: the scholar of this world and the scholar of the Hereafter. The scholar of this world has knowledge that is widely spread, while the scholar of the Hereafter has knowledge that is hidden. So, follow the scholar of the Hereafter and beware of the scholar of this world, lest he mislead you with his evil. Then he recited this verse: 'And indeed, many of the rabbis and monks eat the wealth of people unjustly and avert them from the way of Allah.'* [At-Tawbah: 34]."

الْأَحْبَارُ: الْعُلَمَاءُ، وَالرُّهْبَانُ: الْعُبَّادُ، ثُمَّ قَالَ: (لَكَثِيرٌ مِنْ عُلَمَائِكُمْ زِيُّهُ أَشْبَهُ بِزِيِّ كِسْرَى وَقَيْصَرَ مِنْهُ بِمُحَمَّدٍ ﷺ. إِنَّ النَّبِيَّ ﷺ لَمْ يَضَعْ لَبِنَةً عَلَى لَبِنَةٍ، وَلَا قَصَبَةً عَلَى قَصَبَةٍ، وَلَكِنْ رُفِعَ لَهُ عَلَمٌ فَشَمَّرَ إِلَيْهِ).

قَالَ الْفُضَيْلُ: (الْعُلَمَاءُ كَثِيرٌ، وَالْحُكَمَاءُ قَلِيلٌ، وَإِنَّمَا يُرَادُ مِنَ الْعِلْمِ الْحِكْمَةُ، فَمَنْ أُوتِيَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا).

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ: (قَوْلُ الْفُضَيْلِ: -وَاللهُ أَعْلَمُ- الْفُقَهَاءُ كَثِيرٌ، وَالْحُكَمَاءُ قَلِيلٌ يَعْنِي: قَلِيلٌ مِنَ الْعُلَمَاءِ مَنْ صَانَ عِلْمَهُ عَنِ الدُّنْيَا، وَطَلَبَ بِهِ الْآخِرَةَ، وَالْكَثِيرُ مِنَ الْعُلَمَاءِ قَدِ افْتُتِنَ بِعِلْمِهِ، وَالْحُكَمَاءُ قَلِيلٌ، كَأَنَّهُ يَقُولُ: مَا أَعَزَّ مَنْ طَلَبَ بِعِلْمِهِ الْآخِرَةَ) [أخلاق العلماء، للآجري (ص: ٩٠)].

وقد ذم الله تعالى علماء السوء بكل أصنافهم وأقسامهم؛ فقال تعالى: **﴿وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ (١٧٥) وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ (١٧٦) سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ﴾** [الأعراف: ١٧٥ - ١٧٧].

وقال تعالى: **﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللهِ وَاللهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾** [الجمعة: ٥].

Translation:

The Announcement of the Removal of the Faults of the Scholars

Chapter: Warning Against Evil Scholars and Disparaging Their Status

The scholars are divided into three categories: the scholars of the religion, the scholars of the ruler, and the scholars of the masses. The scholars of religion are the pious scholars whom we are commanded to respect and recognize their position and status, and to pardon their mistakes and faults. The scholars of the ruler are those who align themselves with the rulers and follow their desires, permitting and forbidding according to what the rulers want. Their attitude is: *"I will remain loyal to their land as long as I am in their land."* The scholars of the masses are those who align themselves with the desires of the majority, permitting and forbidding according to what the majority wants: *"They make the forbidden permissible when they wish, although the lawful and unlawful are clear!"*

Some scholars, may Allah have mercy on them, have classified scholars into two categories, with no third: the scholar of truth and the scholar of misguidance. The scholars of misguidance include all the types of evil scholars.

Al-Fudayl said: *"There are only two types of scholars: the scholar of this world and the scholar of the Hereafter. The scholar of this world has knowledge that is widely spread, while the scholar of the Hereafter has knowledge that is hidden. So, follow the scholar of the Hereafter and beware of the scholar of this world, lest he mislead you with his evil."* He then recited the following verse: *"Indeed, many of the rabbis and monks consume the wealth of people unjustly and avert them from the way of Allah."* [At-Tawbah: 34].

وعن حُذَيْفَةَ بْن اليَمانِ، قال: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللهِ ﷺ عَنِ الخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ، مَخَافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ اللهِ، إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللهُ بِهَذَا الخَيْرِ، فَهَلْ بَعْدَ هَذَا الخَيْرِ مِنْ شَرٍّ؟ قَالَ: «**نَعَمْ**» قُلْتُ: وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: «**نَعَمْ، وَفِيهِ دَخَنٌ**» قُلْتُ: وَمَا دَخَنُهُ؟ قَالَ: «**قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيِي، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ**» قُلْتُ: فَهَلْ بَعْدَ ذَلِكَ الخَيْرِ مِنْ شَرٍّ؟ قَالَ: «**نَعَمْ، دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا**» قُلْتُ: يَا رَسُولَ اللهِ صِفْهُمْ لَنَا، قَالَ: «**هُمْ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا**» قُلْتُ: فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ: «**تَلْزَمُ جَمَاعَةَ المُسْلِمِينَ وَإِمَامَهُمْ**» قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلاَ إِمَامٌ؟ قَالَ: «**فَاعْتَزِلْ تِلْكَ الفِرَقَ كُلَّهَا، وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ، حَتَّى يُدْرِكَكَ المَوْتُ وَأَنْتَ عَلَى ذَلِكَ**» [متفق عليه].

وعَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ: قِيلَ لَهُ: أَلَا تَدْخُلُ عَلَى عُثْمَانَ فَتُكَلِّمَهُ؟ فَقَالَ: أَتَرَوْنَ أَنِّي لَا أُكَلِّمُهُ إِلَّا أُسْمِعُكُمْ؟ وَاللهِ لَقَدْ كَلَّمْتُهُ فِيمَا بَيْنِي وَبَيْنَهُ، مَا دُونَ أَنْ أَفْتَتِحَ أَمْرًا لَا أُحِبُّ أَنْ أَكُونَ أَوَّلَ مَنْ فَتَحَهُ، وَلَا أَقُولُ لِأَحَدٍ، يَكُونُ عَلَيَّ أَمِيرًا: إِنَّهُ خَيْرُ النَّاسِ بَعْدَ مَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: "**يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ، فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ، فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ بِالرَّحَى، فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ، فَيَقُولُونَ: يَا فُلَانُ مَا لَكَ؟ أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ، وَتَنْهَى عَنِ الْمُنْكَرِ؟ فَيَقُولُ: بَلَى، قَدْ كُنْتُ آمُرُ بِالْمَعْرُوفِ وَلَا آتِيهِ، وَأَنْهَى عَنِ الْمُنْكَرِ وَآتِيهِ**" [متفق عليه].

The Announcement of the Removal of the Faults of the Scholars

From Hudhayfah ibn al-Yaman, he said: *"The people used to ask the Messenger of Allah (ﷺ) about good, and I used to ask him about evil, fearing that it might reach me. I said: 'O Messenger of Allah, we were in ignorance and evil, and then Allah brought us this good (Islam). Is there any evil after this good?' He said: 'Yes.' I said: 'Is there any good after that evil?' He said: 'Yes, but it will be tainted with smoke.' I said: 'What is that smoke?' He said: 'A people who will guide according to other than my guidance. You will recognize some of them and deny others.' I said: 'Is there any evil after that good?' He said: 'Yes, there will be callers at the gates of Hell. Whoever responds to them will be thrown into it.' I said: 'O Messenger of Allah, describe them to us.' He said: 'They will be from our people, and they will speak our language.' I said: 'What do you command me to do if that reaches me?' He said: 'Stick to the main body of the Muslims and their leader.' I said: 'What if there is neither a main body nor a leader?' He said: 'Then avoid all those sects, even if you have to bite on to the root of a tree until death reaches you while you are in that state.'"*
[Agreed upon]

From Usama ibn Zaid, he said: *"It was said to him: 'Why don't you go to Uthman and speak to him?' He said: 'Do you think I would only speak to him in front of you? By Allah, I have spoken to him in private, but I do not want to be the first to open a matter I do not want to be the first to start, nor do I say to anyone, 'He is the best of people after what I heard the Messenger of Allah (ﷺ) say: 'A man will be brought on the Day of Judgment and thrown into Hell, and his intestines will spill out. He will be made to run around with them like a donkey runs around the mill. The people of Hell will gather around him and say: "O so-and-so! What is wrong with you? Did you not used to enjoin good and forbid evil?" He will say: "Yes, I used to enjoin good but did not do it, and I used to forbid evil but did it.'"*
[Agreed upon]

وعَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ الله ﷺ: **"مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى قَوْمٍ تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيضَ مِنْ نَارٍ، قُلْتُ: مَا هَؤُلَاءِ؟ قَالَ: هَؤُلَاءِ خُطَبَاءُ مِنْ أَهْلِ الدُّنْيَا، كَانُوا يَأْمُرُونَ النَّاسَ بِالْبِرِّ، وَيَنْسَوْنَ أَنْفُسَهُمْ وَهُمْ يَتْلُونَ الْكِتَابَ، أَفَلَا يَعْقِلُونَ؟"** [رواه أحمد].

وعن عَبْد الله بْن عَمْرِو بْنِ الْعَاصِي، قال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: **"إِنَّ أَكْثَرَ مُنَافِقِي أُمَّتِي قُرَّاؤُهَا"** [رواه أحمد].

وقد جاءت الروايات أن أمثال هؤلاء يكثرون في آخر الزمان؛ فعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: **"يَكُونُ فِي آخِرِ الزَّمَانِ عُبَّادٌ جُهَّالٌ وَقُرَّاءٌ فَسَقَةٌ"** [رواه الحاكم].

وعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهَّ ﷺ: **«يَكُونُ فِي آخِرِ الزَّمَانِ أُمَرَاءُ ظَلَمَةٌ، وَوُزَرَاءُ فَسَقَةٌ، وَقَضَاةٌ خَوَنَةٌ، وَفُقَهَاءُ كَذَبَةٌ، فَمَنْ أَدْرَكَ مِنْكُمْ ذَلِكَ الزَّمَانَ فَلَا يَكُونَنَّ لَهُمْ جَابِيًا، وَلَا عَرِيفًا، وَلَا شُرْطِيًّا»** [رواه الطبراني].

وعن أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَائِذِ اللهَّ، أَخْبَرَهُ أَنَّ يَزِيدَ بْنَ عُمَيْرَةَ -وَكَانَ مِنْ أَصْحَابِ مُعَاذِ بْنِ جَبَلٍ- أَخْبَرَهُ قَالَ: كَانَ لَا يَجْلِسُ مَجْلِسًا لِلذِّكْرِ حِينَ يَجْلِسُ إِلَّا قَالَ: «اللهَّ حَكَمٌ قِسْطٌ هَلَكَ الْمُرْتَابُونَ»، فَقَالَ مُعَاذُ بْنُ جَبَلٍ يَوْمًا: "إِنَّ مِنْ وَرَائِكُمْ فِتَنًا يَكْثُرُ فِيهَا الْمَالُ، وَيُفْتَحُ فِيهَا الْقُرْآنُ حَتَّى يَأْخُذَهُ الْمُؤْمِنُ وَالْمُنَافِقُ، وَالرَّجُلُ، وَالْمَرْأَةُ، وَالصَّغِيرُ، وَالْكَبِيرُ، وَالْعَبْدُ، وَالْحُرُّ، فَيُوشِكُ قَائِلٌ أَنْ يَقُولَ: مَا لِلنَّاسِ لَا يَتَّبِعُونِي وَقَدْ قَرَأْتُ الْقُرْآنَ؟ مَا هُمْ بِمُتَّبِعِيَّ حَتَّى أَبْتَدِعَ لَهُمْ غَيْرَهُ،

The Announcement of the Dismissal of the Faults of Scholars

36.
Anas said: The Messenger of Allah (peace be upon him) said, *"On the night of my Isra, I passed by a people whose lips were being clipped with scissors made of fire. I asked, 'Who are these?' He said, 'These are the preachers of the people of the world, who used to command others with righteousness, but forget themselves, even though they recite the Book. Do they not understand?'"*
[Reported by Ahmad]

And Abdullah bin Amr bin al-As said: I heard the Messenger of Allah (peace be upon him) say, *"The majority of the hypocrites in my nation are its reciters."*
[Reported by Ahmad]

The narrations have mentioned that such people will increase in the end of times. Anas (may Allah be pleased with him) said: The Messenger of Allah (peace be upon him) said, *"In the last days there will be ignorant worshippers and corrupt reciters."*
[Reported by al-Hakim]

Abu Huraira said: The Messenger of Allah (peace be upon him) said, *"In the last days, there will be oppressive rulers, sinful ministers, treacherous judges, and lying scholars. Whoever among you reaches that time, let him not be a tax collector, a chief, or a policeman."*
[Reported by al-Tabarani]

And Abu Idris al-Khawlani said: He was informed by Yazid bin Umayrah, who was a companion of Muadh bin Jabal, that Yazid said: *"He would never sit for a gathering of remembrance without saying, 'Allah is the Just Judge. The doubters are ruined.' One day Muadh bin Jabal said, 'There will come fitnah after you, in which wealth will increase, and the Qur'an will be opened, so that both the believer and the hypocrite, the man and the woman, the young and the old, the slave and the free will take it. Soon a person will say, 'Why do people not follow me even though I have recited the Qur'an? They will not follow me until I innovate something else for them.'"*

فَإِيَّاكُمْ وَمَا ابْتُدِعَ، فَإِنَّ مَا ابْتُدِعَ ضَلَالَةٌ، وَأُحَذِّرُكُمْ زَيْغَةَ الْحَكِيمِ، فَإِنَّ الشَّيْطَانَ قَدْ يَقُولُ كَلِمَةَ الضَّلَالَةِ عَلَى لِسَانِ الْحَكِيمِ، وَقَدْ يَقُولُ الْمُنَافِقُ كَلِمَةَ الْحَقِّ"، قَالَ: قُلْتُ لِمُعَاذٍ: مَا يُدْرِينِي رَحِمَكَ اللهُ أَنَّ الْحَكِيمَ قَدْ يَقُولُ كَلِمَةَ الضَّلَالَةِ وَأَنَّ الْمُنَافِقَ قَدْ يَقُولُ كَلِمَةَ الْحَقِّ؟ قَالَ: «بَلَى، اجْتَنِبْ مِنْ كَلَامِ الْحَكِيمِ الْمُشْتَهِرَاتِ الَّتِي يُقَالُ لَهَا مَا هَذِهِ، وَلَا يُثْنِيَنَّكَ ذَلِكَ عَنْهُ، فَإِنَّهُ لَعَلَّهُ أَنْ يُرَاجِعَ، وَتَلَقَّ الْحَقَّ إِذَا سَمِعْتَهُ فَإِنَّ عَلَى الْحَقِّ نُورًا» [رواه أبو داود].

ولذا فقد جاء الأحاديث والآثار في التحذير من فتنة علماء السوء؛ فعن أبي ذر رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ الله ﷺ فَقَالَ: **"لَغَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَى أُمَّتِي"** قَالَهَا ثَلَاثًا. قَالَ: قُلْتُ: يَا رَسُولَ الله، مَا هَذَا الَّذِي غَيْرُ الدَّجَّالِ أَخْوَفُكَ عَلَى أُمَّتِكَ؟ قَالَ: **"أَئِمَّةً مُضِلِّينَ"** [رواه أحمد].

وعَنْ أَبِي الدَّرْدَاءِ قَالَ: "عَهِدَ إِلَيْنَا رَسُولُ الله ﷺ إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ الْأَئِمَّةُ الْمُضِلُّونَ" [رواه أحمد].

وعَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّ رَسُولَ الله ﷺ، قَالَ: **"إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِي كُلُّ مُنَافِقٍ عَلِيمِ اللِّسَانِ"** [رواه أحمد].

وعَنْ زِيَادِ بْنِ حُدَيْرٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ -رِضْوَانُ اللهِ عَلَيْهِ-: "يَهْدِمُ الزَّمَانَ ثَلَاثٌ: ضَيْعَةُ عَالِمٍ، وَمُجَادَلَةُ مُنَافِقٍ بِالْقُرْآنِ، وَأَئِمَّةٌ مُضِلُّونَ" [رواه ابن المبارك].

The Announcement of Rectifying the Stumbles of the Scholars

"Beware of innovations, for whatever is innovated is misguidance. And I warn you against the slip of the wise, for Satan may utter a word of misguidance through the tongue of the wise, and a hypocrite may utter a word of truth."

I said: *"O ‘Aadh, may Allah have mercy on you, how would I know that the wise may say a word of misguidance and that the hypocrite may say a word of truth?"*

He said: *"Indeed! Avoid from the speech of the wise those well-known phrases that make people say, 'What is this?' But do not let that deter you from him, for perhaps he may retract it. And accept the truth when you hear it, for indeed the truth carries a light."* [Narrated by Abu Dawood]

Thus, there are many hadiths and reports warning against the trial of corrupt scholars.

Abu Dharr (may Allah be pleased with him) said: *"I was walking with the Messenger of Allah (peace and blessings be upon him), and he said: 'What I fear most for my nation, apart from the Dajjal, is something else.' He said it three times. I asked: 'O Messenger of Allah, what is this that you fear more for your nation than the Dajjal?' He said: 'Misleading leaders.'"* [Narrated by Ahmad]

Abu al-Darda’ said: *"The Messenger of Allah (peace and blessings be upon him) entrusted us, saying: 'What I fear most for you are misleading leaders.'"* [Narrated by Ahmad]

Umar ibn al-Khattab reported that the Messenger of Allah (peace and blessings be upon him) said: *"What I fear most for my nation is every hypocrite who is eloquent in speech."* [Narrated by Ahmad]

Ziyad ibn Hudayr said: Umar ibn al-Khattab (may Allah be pleased with him) said: *"Three things destroy an era: the neglect of a scholar, the argument of a hypocrite using the Qur'an, and misguided leaders."* [Narrated by Ibn al-Mubarak]

وقد دأب سلف هذه الأمة وصالحيهم على التحذير من علماء السوء؛ فعن مكحول رَحِمَهُ ٱللَّهُ قال: (إِنَّهُ لَا يَأْتِي عَلَى النَّاسِ مَا يُوعَدُونَ حَتَّى يَكُونَ عَالِمُهُمْ فِيهِمْ أَنْتَنَ مِنْ جِيفَةِ حِمَارٍ) [أخلاق العلماء، للآجري (ص: ٨٨)].

وعن سفيان الثوري رَحِمَهُ ٱللَّهُ قَالَ: (تَعَوَّذُوا بِاللهِ مِنْ فِتْنَةِ الْعَابِدِ الْجَاهِلِ، وَفِتْنَةِ الْعَالِمِ الْفَاجِرِ، فَإِنَّ فِتْنَتَهُمَا فِتْنَةٌ لِكُلِّ مَفْتُونٍ) [أخلاق العلماء، للآجري (ص: ٨٨)].

وعن الأوزاعي رَحِمَهُ ٱللَّهُ قال: (كَانَ يُقَالُ: وَيْلٌ لِلْمُتَفَقِّهِينَ لِغَيْرِ الْعِبَادَةِ، وَالْمُسْتَحِلِّينَ الْحُرُمَاتِ بِالشُّبُهَاتِ) [أخلاق العلماء، للآجري (ص: ٨٨)].

وعن وَهْب بْن مُنَبِّهٍ قال: (قَالَ اللهُ عَزَّ وَجَلَّ فِيمَا يُعَاتِبُ بِهِ أَحْبَارَ بَنِي إِسْرَائِيلَ: «تَفَقَّهُونَ لِغَيْرِ الدِّينِ، وَتَعَلَّمُونَ لِغَيْرِ الْعَمَلِ، وَتَبْتَاعُونَ الدُّنْيَا بِعَمَلِ الْآخِرَةِ، تَلْبَسُونَ جُلُودَ الضَّأْنِ، وَتُخْفُونَ أَنْفُسَ الذِّئَابِ، وَتَتَّقُونَ الْقَذَى مِنْ شَرَابِكُمْ، وَتَبْتَلِعُونَ أَمْثَالَ الْجِبَالِ مِنَ الْحَرَامِ، وَتُثْقِلُونَ الدِّينَ عَلَى النَّاسِ أَمْثَالَ الْجِبَالِ، تُطِيلُونَ الصَّلَاةَ، وَتُبَيِّضُونَ الثِّيَابَ، وَتَنْتَقِصُونَ مَالَ الْيَتِيمِ وَالْأَرْمَلَةِ، فَبِعِزَّتِي حَلَفْتُ لَأَضْرِبَنَّكُمْ بِفِتْنَةٍ يَضِلُّ فِيهَا رَأْيُ ذِي الرَّأْيِ، وَحِكْمَةُ الْحَكِيمِ) [أخلاق العلماء، للآجري (ص: ٨٩)].

وقال العلامة ابن عقيل رَحِمَهُ ٱللَّهُ: (قَالَ شَيخنَا أَبُو الْفضل الْهَمدَانِي: مبتدعة الْإِسْلَام والواضعون للأحاديث أَشد من الْمُلْحِدِينَ لِأَن الْمُلْحِدِينَ قصدُوا إِفْسَاد الدَّين من خَارج، وَهَؤُلَاء قصدُوا إفساده من دَاخل، فهم كَأَهل بلد سعوا فِي إِفْسَاد أَحْوَاله، والملحدون كالحاضرين من خَارج،

The Announcement of Rectifying the Stumbles of the Scholars

The pious predecessors of this nation and its righteous people have always warned against corrupt scholars.

Makhul (may Allah have mercy on him) said: *"What has been foretold will not come upon the people until their scholars become more foul-smelling among them than the carcass of a donkey."* [Akhlaq al-Ulama, by Al-Ajurri (p. 88)].

Sufyan al-Thawri (may Allah have mercy on him) said: *"Seek refuge in Allah from the trial of the ignorant worshipper and the corrupt scholar, for their trials are a temptation for every deceived person."* [Akhlaq al-Ulama, by Al-Ajurri (p. ...)].

Al-Awza'i (may Allah have mercy on him) said: *"It used to be said: Woe to those who seek jurisprudence without intending worship, and to those who justify violating sacred things through doubtful matters."* [Akhlaq al-Ulama, by Al-Ajurri (p. 88)].

Wahb ibn Munabbih said: *"Allah Almighty said in His reproach to the rabbis of the Children of Israel: 'You seek knowledge not for religion, you learn but do not act upon it, and you trade the Hereafter for the world. You wear the skins of sheep while hiding the hearts of wolves. You avoid specks in your drink but swallow mountains of the forbidden. You impose religious burdens upon people like mountains, prolonging prayers and whitening beards, yet you consume the wealth of orphans and widows. By My honor, I swear, I will afflict you with a trial in which the opinion of the wise will be misguided, and the wisdom of the sage will be lost.'"* [Akhlaq al-Ulama, by Al-Ajurri (p. 89)].

The scholar Ibn Aqil (may Allah have mercy on him) said: *"Our teacher, Abu al-Fadl al-Hamdani, said: 'The innovators of Islam and fabricators of hadith are worse than atheists, because atheists aim to corrupt religion from the outside, while these people seek to corrupt it from within. They are like the citizens of a city who work to ruin its affairs, whereas atheists are like external invaders.'"*

فالدخلاء يفتحون الْحصن فَهُوَ شَرّ على الاسلام من غير الملابسين له) [ينظر: الصارم المسلول على شاتم الرسول (ص: ١٧١)].

ولله در الجرجاني حين قال:

وَلَو أَن أهل الْعلم صانوه صانهم * وَلَو عظموه فِي النُّفُوس لعظما**

وَلَكِن أهانوه فهان ودنسوا * محياه بالأطماع حَتَّى تجهما**[1]

وأحسن من ذلك قول الله تعالى: ﴿وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ﴾ [الحج: ١٨].

(١) **ينظر**: تاريخ دمشق، لابن عساكر (٧٣/ ٢٥٩).

The Announcement of Rectifying the Stumbles of the Scholars

The infiltrators open the fortress, making them more harmful to Islam than those who do not associate with it. [See: *Al-Sarim al-Maslul ‘ala Shatim al-Rasul* (p. 171)].

How eloquently Al-Jurjani expressed this when he said:

"If the people of knowledge had preserved it, it would have preserved them,
And if they had honored it in their souls, it would have been exalted.
But they debased it, so it became degraded,
And they stained its face with greed until it frowned." (1)

Even more eloquent is the saying of Allah Almighty:
"And whomever Allah humiliates—there is none to honor him." [Al-Hajj: 18]

(1) See: *Tarikh Dimashq* by Ibn Asakir (73/259).



الباب الثاني:

العلماء الذين وقعوا في بدعة غير مكفرة

أو الذين نُسبوا إلى بدعة



Chapter Two:
Scholars Who Fell into a Non-Kufri Innovation
Or Those Who Were Attributed to an Innovation

فصل

أقوال علماء التوحيد وشيوخ الملة في أبي حنيفة النعمان بن ثابت بن زوطي بن ماه (المتوفى: ١٥٠ هـ)[١]:

(١) قد تكلم عدد من أهل العلم في الطعن في الإمام أبي حنيفة رَحِمَهُ ٱللَّهُ في أشياء عديدة، وعند النظر في هذه الروايات نجدها كلها عن أقران لأبي حنيفة؛ فالأصل في ذلك أنها مما يطوى ولا يُروى، قال الحافظ ابن حجر رَحِمَهُ ٱللَّهُ: (وَأعلم أَنه قد وَقع من جمَاعَة الطعْن فِي جمَاعَة بِسَبَب اخْتلَافهمْ فِي العقائد فَيَنْبَغِي التنبه لذَلِك وَعدم الِاعْتِدَاد بِهِ إِلَّا بِحَق، وَكَذَا عَابَ جمَاعَة من الورعين جمَاعَة دخلُوا فِي أَمر الدُّنْيَا فضعفوهم لذَلِك وَلَا أثر لذَلِك التَّضْعِيف مَعَ الصدْق والضبط وَالله الْموفق، وَأبْعد ذَلِك كُله من الِاعْتِبَار تَضْعِيف من ضعف بعض الروَاة بِأَمْر يكون الْحمل فِيهِ على غَيره أَو للتجامل بَين الأقران وَأَشد من ذَلِك تَضْعِيف من ضعف من هُوَ أوثق مِنْهُ أَو أَعلَى قدرا أَو أعرف بِالْحَدِيثِ فَكل هَذَا لَا يعْتَبر بِهِ) [هدي الساري (١/ ٣٨٥)].

وكثير من هذه الروايات فيما نُسب لأبي حنيفة ضعيفة، وما صح منها فإنه صحيح لقائليها من الأئمة، لا إلى أبي حنيفة، فليس منهم من قال: رأيت أبا حنيفة يفعل. أو: سمعت أبا حنيفة يقول. بل جلهم يقول: كان أبو حنيفة يقول كذا وكذا.

وأما ما نُسب إليه أنه استتيب من الكفر، فهو وإن صح فليس فيه أنه مات على الكفر، زد على ذلك أن كثيرا من تلك الأقوال المكفرة المنسوبة إليه إنما نسبها إليه ابنه حماد وهو مبتدع متهم بالكذب.

وأما ما حكاه بعض أهل العلم من إجماع المحدثين على ضعف أبي حنيفة، فذلك في رواية الحديث إذ أن بضاعته في ذلك مزجاة.

وأما قوله في الإيمان فلا شك أنه من مرجئة الفقهاء، ولم يؤثر عن أحد من السلف أنه حكم على مرجئة الفقهاء بالكفر.

Chapter:
Statements of the Scholars of Tawhid and the Elders of the Faith Regarding Abu Hanifa al-Nu’man ibn Thabit ibn Zuti ibn Mah (d. 150 AH)

(1) A number of scholars have criticized Imam Abu Hanifa, may Allah have mercy on him, on various matters. However, upon examining these reports, we find that they are all from his contemporaries, which means they should generally be overlooked rather than narrated.

Hafiz Ibn Hajar, may Allah have mercy on him, said:
"It should be noted that many have criticized certain figures due to differences in beliefs, so one must be cautious and not take such criticism into account unless justified. Similarly, some pious individuals have criticized others for engaging in worldly matters and thereby deemed them weak, but such weakening has no impact if the individual in question is truthful and precise. And among the most baseless criticisms are those made by someone who is weaker, of a lower rank, or less knowledgeable in hadith than the one he is criticizing. None of this should be considered."
[Hady al-Sari (1/385)].

Many of the reports attributed to Abu Hanifa are weak. Those that are authentic pertain to statements made by scholars about him, rather than being direct narrations from him. None of these scholars claimed to have seen Abu Hanifa do or say anything themselves; rather, they said, "Abu Hanifa used to say such and such."

As for the claim that he was asked to repent from disbelief, even if this were true, it does not mean that he died in disbelief. Furthermore, many of the allegedly blasphemous statements attributed to him were actually reported by his son, Hammad, who was known to be an innovator and accused of lying.

Regarding the claim that the hadith scholars unanimously deemed Abu Hanifa weak, this pertains only to his narration of hadith, as his proficiency in that field was limited.

As for his position on faith (Iman), there is no doubt that he belonged to the Murji’at al-Fuqaha (the non-extremist Murji’ah school). However, none of the pious predecessors ever declared Murji’at al-Fuqaha to be disbelievers.

لا شك أن الإمام أبا حنيفة رَحِمَهُ ٱللَّهُ قد وقع في أخطاء عديدة، في الفقه والعقيدة، ورغم ذلك كله إلا أن الأمة تلقته بالقبول، لاسيما علماء التوحيد الفحول.

قال شيخ الإسلام ابن تيمية رَحِمَهُ ٱللَّهُ: (اعْتِقَادُ الشَّافِعِيِّ -رَضِيَ ٱللَّهُ عَنْهُ- وَاعْتِقَادُ سَلَفِ الْإِسْلَامِ؛ كَمَالِكِ وَالثَّوْرِيِّ وَالْأَوْزَاعِي وَابْنِ الْمُبَارَكِ وَأَحْمَد بْنِ حَنْبَلٍ وَإِسْحَاقَ بْنِ رَاهَوَيْه؛ وَهُوَ اعْتِقَادُ الْمَشَايِخِ الْمُقْتَدَى بِهِمْ كَالْفُضَيْل بْنِ عِيَاضٍ وَأَبِي سُلَيْمَانَ الداراني وَسَهْلِ بْنِ عَبْدِ اللهِ التستري وَغَيْرِهِمْ.

فَإِنَّهُ لَيْسَ بَيْنَ هَؤُلَاءِ الْأَئِمَّةِ وَأَمْثَالِهِمْ نِزَاعٌ فِي أُصُولِ الدِّينِ، **وَكَذَلِكَ أَبُو حَنِيفَةَ -رَحْمَةُ اللهِ عَلَيْهِ-**، فَإِنَّ الِاعْتِقَادَ الثَّابِتَ عَنْهُ فِي التَّوْحِيدِ وَالْقَدَرِ وَنَحْوِ ذَلِكَ مُوَافِقٌ لِاعْتِقَادِ هَؤُلَاءِ وَاعْتِقَادُ هَؤُلَاءِ هُوَ مَا كَانَ عَلَيْهِ الصَّحَابَةُ

وقد تلقت الأمة أبا حنيفة بالقبول، جاء في سير أعلام النبلاء (٦/ ٤٠٢): (قَالَ الخُرَيْبِيُّ: مَا يَقَعُ فِي أَبِي حَنِيْفَةَ إِلاَّ حَاسِدٌ، أَوْ جَاهِلٌ.

وَقَالَ يَحْيَى بنُ سَعِيْدٍ القَطَّانُ: لاَ نَكذِبُ اللهَ، مَا سَمِعنَا أَحْسَنَ مِنْ رَأْيِ أَبِي حَنِيْفَةَ، وَقَدْ أَخذنَا بِأَكْثَرِ أَقْوَالِه.

وَقَالَ عَلِيُّ بنُ عَاصِمٍ: لَوْ وُزِنَ عِلْمُ الإِمَامِ أَبِي حَنِيْفَةَ بِعِلْمِ أَهْلِ زَمَانِهِ، لَرَجَحَ عَلَيْهِم.

وَقَالَ حَفْصُ بنُ غِيَاثٍ: كَلاَمُ أَبِي حَنِيْفَةَ فِي الفِقْهِ، أَدَقُّ مِنَ الشَّعْرِ، لاَ يَعِيبُه إِلاَّ جَاهِلٌ.

وَرُوِيَ عَنِ الأَعْمَشِ: أَنَّهُ سُئِلَ عَنْ مَسْأَلَةٍ، فَقَالَ: إِنَّمَا يُحسِنُ هَذَا النُّعْمَانُ بنُ ثَابِتٍ الخَزَّازُ، وَأَظُنُّه بُورِكَ لَهُ فِي عِلْمِهِ.

وَقَالَ جَرِيْرٌ: قَالَ لِي مُغِيْرَةُ: جَالِسْ أَبَا حَنِيْفَةَ، تَفْقَهْ، فَإِنَّ إِبْرَاهِيْمَ النَّخَعِيَّ لَوْ كَانَ حَيّاً، لَجَالَسَه.

وَقَالَ ابْنُ المُبَارَكِ: أَبُو حَنِيْفَةَ أَفْقَهُ النَّاسِ.

وَقَالَ الشَّافِعِيُّ: النَّاسُ فِي الفِقْهِ عِيَالٌ عَلَى أَبِي حَنِيْفَةَ). ا.هـ

No doubt, Imam Abu Hanifa, may Allah have mercy on him, made many mistakes in jurisprudence and creed. Despite all of that, the ummah accepted him, especially the scholars of pure monotheism.

Sheikh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: **"The belief of Ash-Shafi‘i, may Allah be pleased with him, and the belief of the early scholars of Islam like Malik, Al-Thawri, Al-Awza‘i, Ibn al-Mubarak, Ahmad ibn Hanbal, and Ishaq ibn Rahawayh; and the belief of their esteemed followers like Al-Fudayl ibn 'Iyad, Abu Sulayman ad-Darani, Sahl ibn ‘Abd Allah at-Tustari, and others, is in agreement with the belief of Abu Hanifa, may Allah have mercy on him. His belief in matters of tawhid (monotheism), qadar (divine will), and other such topics is in accordance with the beliefs of these scholars. And the belief of these scholars is the same as that of the companions of the Prophet (peace be upon him)."**

The ummah has accepted Abu Hanifa. In *Siyar A'lam an-Nubala'* (6/402), it is narrated: **"Al-Khuraybi said: 'Nothing is said about Abu Hanifa except by a person who is either envious or ignorant.' Yahya ibn Sa'id al-Qattan said: 'We do not lie about Allah. We have never heard a better opinion than that of Abu Hanifa, and we have taken the majority of his opinions.' Ali ibn Asim said: 'If the knowledge of Imam Abu Hanifa were to be weighed against the knowledge of the scholars of his time, it would outweigh theirs.' Hafs ibn Ghiyath said: 'The speech of Abu Hanifa in fiqh is more precise than poetry. Only an ignorant person would criticize it.' It is narrated from Al-A'mash that he was asked about a matter, and he said: 'Only Nu‘man ibn Thabit (Abu Hanifa) excels in this, and I think that Allah has blessed him with knowledge.' Jarir said: 'Mughira told me: "Sit with Abu Hanifa and learn fiqh, for if Ibrahim an-Nakha‘i were alive, he would be his companion." Ibn al-Mubarak said: "Abu Hanifa is the most knowledgeable of the people." Ash-Shafi‘i said: "People in fiqh are like camels laden upon Abu Hanifa."**

وَالتَّابِعُونَ لَهُمْ بِإِحْسَانٍ وَهُوَ مَا نَطَقَ بِهِ الْكِتَابُ وَالسُّنَّةُ). ا.هـ[(١)] [مجموع الفتاوى (٥/ ٢٥٦)].

قال أيضًا رَحِمَهُ ٱللَّهُ في خاتمة لاميته المشهورة:

هذا اعْتِقَادُ الشَّافِعِيِّ ومَالِكٍ ... وَأَبِي حَنِيفَةَ ثُمَّ أَحْمَدَ يُنْقَلُ

فَإِنِ اتَّبَعْتَ سَبِيلَهُمْ فَمُوَفَّقٌ ... وَإِنِ ابْتَدَعْتَ فَمَا عَلَيْكَ مُعَوَّلُ

وكان شيخ الإسلام رَحِمَهُ ٱللَّهُ ينقل عن أبي حنيفة ويترحم عليه؛ فمن ذلك قوله في "اقتضاء الصراط المستقيم لمخالفة أصحاب الجحيم" (٢/ ٣٠٧): (**ونقل عن أبي حنيفة** كراهته.

قال أبو الحسين القدوري في (شرح الكرخي): قال بشر بن الوليد سمعت أبا يوسف قال: **قال أبو حنيفة** رَحِمَهُ ٱللَّهُ: لا ينبغي لأحد أن يدعو الله إلا به...). ا.هـ

وقال في "الفتاوى الكبرى" (١/ ٣٠٧): (**وَأَبُو حَنِيفَةَ** رَحِمَهُ ٱللَّهُ يَقُولُ: إذَا اغْتَسَلَتْ أَوْ مَضَى عَلَيْهَا وَقْتُ الصَّلَاةِ...).

---

(١) نجد أن هذه العبارة -بعينها- نقلها عن شيخ الإسلام رَحِمَهُ ٱللَّهُ عدد من العلماء، كما سيأتي -بإذن الله-.

And the followers are those who do good, and this is what the Book and the Sunnah have stated. End quote. [Majmu' al-Fatawa (256/5)]

He also said, may Allah have mercy on him, in the conclusion of his famous Lamiyyah:
This is the belief of Shafi'i, Malik, and Abu Hanifa, then Ahmad is transmitted.

If you follow their path, you are successful, and if you innovate, then there is no reliance upon you.
And Shaykh al-Islam, may God have mercy on him, used to transmit from Abu Hanifa and pray for mercy upon him. From this is his statement in "Iqtida' al-Sirat al-Mustaqim Li Mukhalafat Ahl al-Jahim" (307): "It was transmitted from Abu Hanifa that he disliked it."
Abu al-Husayn al-Quduri said in his explanation of al-Karkhi:
Bishr ibn al-Walid said, I heard Abu Yusuf say: Abu Hanifa, may Allah have mercy on him, said: "No one should invoke God except through Him..." End quote.

And he said in "Al-Fatawa al-Kubra" (1/307):
"And Abu Hanifa, may God have mercy on him, said: If she performs Ghusl or the time of prayer has passed…"

(1) We find that this phrase, in its entirety, has been transmitted by several scholars from Shaykh al-Islam, may God have mercy on him, as will come, God willing.

وقال في "الفتاوى الكبرى" (١/ ٣٢٧): (وَأَبُو حَنِيفَةَ رَحِمَهُ ٱللَّهُ تَعَالَى تَبَيَّنَ لَهُ مِنْ حَدِيثِ ابْنِ عُمَرَ أَنَّ الْمَقْطُوعَ لُبْسُهُ أَصْلٌ لَا بَدَلٌ لَهُ فَيَجُوزُ لُبْسُهُ مُطْلَقًا، وَهَذَا فَهْمٌ صَحِيحٌ مِنْهُ، دُونَ فَهْمِ مَنْ فَهِمَ أَنَّهُ بَدَلٌ).

وقال في "الفتاوى الكبرى" (٥/ ٣٤٣): (وَمِنْ السُّنَنِ الرَّاتِبَةِ قَبْلَ الظُّهْرِ أَرْبَعٌ، **وَهُوَ مَذْهَبُ أَبِي حَنِيفَةَ رَحِمَهُ ٱللَّهُ تَعَالَى**).

بل ويترضى عنه، ومن ذلك قوله في "الفرقان بين أولياء الرحمن وأولياء الشيطان" (ص: ١٤٠): (... وهو مذهب مالك والشافعي وأحمد بن حنبل، **وفرق أبو حنيفة رَضِيَ ٱللَّهُ عَنْهُ بين النوعين**...).

وقال في "مجموع الفتاوى" (١١/ ٢٦٣): (فَأَكْثَرُ الْعُلَمَاءِ يَقُولُ إنَّ الْأَمْرَ كَذَلِكَ وَهُوَ مَذْهَبُ مَالِكٍ وَالشَّافِعِيِّ وَأَحْمَد بْنِ حَنْبَلٍ **وَفَرَّقَ أَبُو حَنِيفَةَ رَضِيَ ٱللَّهُ عَنْهُ بَيْنَ النَّوْعَيْنِ**...).

وكذلك تلميذه النجيب العلامة ابن القيم رَحِمَهُ ٱللَّهُ، حيث قال في "أحكام أهل الذمة" (١/ ١٤٦): (**وَلِأَبِي حَنِيفَةَ رَحِمَهُ ٱللَّهُ تَعَالَى** أَصْلٌ فِي الْجِزْيَةِ...).

وقال في "إعلام الموقعين عن رب العالمين" (٣/ ٢٩٦): (**وَسُئِلَ أَبُو حَنِيفَةَ رَحِمَهُ ٱللَّهُ** عَنْ هَذِهِ الْمَسْأَلَةِ بِعَيْنِهَا).

وقال أيضًا كما في "إعلام الموقعين عن رب العالمين" (٤/ ١٣): (مِنْ لَطَائِفِ حِيَلِ أَبِي حَنِيفَةَ:

He said in "Al-Fatawa Al-Kubra" (1/327): "Abu Hanifa, may Allah have mercy on him, understood from the hadith of Ibn Umar that the clothing of the one who has been severed from his past is the origin, and there is no substitute for it, so wearing it is permissible in all circumstances. This is the correct understanding from him, unlike the understanding of those who thought it was a substitute."

He also said in "Al-Fatawa Al-Kubra" (5/343): "Among the established Sunnah prayers before Dhuhr are four, and this is the opinion of Abu Hanifa, may Allah have mercy on him."

Furthermore, he praises him, as he mentioned in "Al-Furqan Bayn Awliya' Al-Rahman wa Awliya' Al-Shaytan" (p. 140): "... and this is the view of Malik, al-Shafi'i, and Ahmad ibn Hanbal. Abu Hanifa, may Allah be pleased with him, distinguished between the two types..."

He said in "Majmu' Al-Fatawa" (11/263): "Most scholars say that the matter is as such, and this is the opinion of Malik, al-Shafi'i, and Ahmad ibn Hanbal, and Abu Hanifa, may Allah be pleased with him, distinguished between the two types...."

Likewise, his distinguished student, the scholar Ibn Qayyim, may Allah have mercy on him, said in "Ahkam Ahl Al-Dhimma" (1/146): "And for Abu Hanifa, may Allah have mercy on him, there is a foundational opinion regarding the jizya..."

He also said in "I'lam Al-Muwaqqi'in 'An Rab Al-Alamin" (3/296): "Abu Hanifa, may Allah have mercy on him, was asked about this very issue."

He also said as mentioned in "I'lam Al-Muwaqqi'in 'An Rab Al-Alamin" (4/13): "Among the subtle tactics of Abu Hanifa..."

الْمِثَالُ الْخَامِسُ وَالثَّمانُونَ: **مَا ذُكِرَ فِي مَنَاقِبِ أَبِي حَنِيفَةَ** رَحِمَهُ ٱللَّهُ **تَعَالَى** أَنَّ رَجُلًا أَتَاهُ بِاللَّيْلِ فَقَالَ: أَدْرِكْنِي قَبْلَ الْفَجْرِ، وَإِلَّا طَلَّقْت امْرَأَتِي، فَقَالَ: وَمَا ذَاكَ؟ قَالَ: تَرَكَتْ اللَّيْلَةَ كَلَامِي، فَقُلْت لَهَا: إنْ طَلَعَ الْفَجْرُ، وَلَمْ تُكَلِّمِينِي فَأَنْتِ طَالِقٌ ثَلَاثًا، وَقَدْ تَوَسَّلْت إلَيْهَا بِكُلِّ أَمْرٍ أَنْ تُكَلِّمَنِي فَلَمْ تَفْعَلْ، فَقَالَ لَهُ: اذْهَبْ فَمُرْ مُؤَذِّنَ الْمَسْجِدِ أَنْ يَنْزِلَ فَيُؤَذِّنَ قَبْلَ الْفَجْرِ، فَلَعَلَّهَا إذَا سَمِعَتْهُ أَنْ تُكَلِّمَك، وَاذْهَبْ إلَيْهَا وَنَاشِدْهَا أَنْ تُكَلِّمَك قَبْلَ أَنْ يُؤَذِّنَ الْمُؤَذِّنُ، فَفَعَلَ الرَّجُلُ، وَجَلَسَ يُنَاشِدُهَا، وَأَذَّنَ الْمُؤَذِّنُ، فَقَالَتْ: قَدْ طَلَعَ الْفَجْرُ وَتَخَلَّصْت مِنْك، فَقَالَ: قَدْ كَلَّمْتِنِي قَبْلَ الْفَجْرِ وَتَخَلَّصْت مِنْ الْيَمِينِ، وَهَذَا مِنْ أَحْسَنِ الْحِيَلِ). ا.هـ

بل ويترضى عنه كذلك، كما في "مدارج السالكين بين منازل إياك نعبد وإياك نستعين" (٢/ ٤٤٠)؛ حيث يقول: (... **وَنَصَّ عَلَى ذَلِكَ أَبُو حَنِيفَةَ** -رَضِيَ ٱللَّهُ عَنْهُ-).

ووصف العلامة ابن القيم رَحِمَهُ ٱللَّهُ **أبا حنيفة بالإمامة في مواطن، منها قوله في "جلاء الأفهام"** (ص: ٤٣٥): (ونازعه فِي ذَلِك آخَرُونَ مِنْهُم أَصْحَاب **الإِمَام أبي حنيفَة** رَحِمَهُ ٱللَّهُ **تَعَالَى** فَإِنَّهُم كَرهُوا الصَّلَاة فِي هَذَا الموطن ذكره).

وقال الإمام ابن كثير رَحِمَهُ ٱللَّهُ **-تلميذ ابن تيمية-**: (وفيها -أي:١٥٠هـ- توفي **الإمام أبو حنيفة**.

The fifth example and the eighty-eighth: It is mentioned in the virtues of Abu Hanifa, may Allah have mercy on him, that a man came to him at night and said: "Help me before Fajr, or else I will divorce my wife." He asked, "What is the matter?" The man replied, "She left my speech last night. I told her: ‘If Fajr comes and you have not spoken to me, you are divorced three times.’ I implored her by all means to speak to me, but she did not." Abu Hanifa said to him: "Go and order the muezzin of the mosque to go down and call the adhan before Fajr. Perhaps, when she hears it, she will speak to you. Then, go to her and plead with her to speak to you before the muezzin calls the adhan." The man did as he was instructed, and while sitting, he pleaded with her. When the muezzin called the adhan, she said: "The dawn has broken, and I am free from you." He replied: "You spoke to me before the dawn, and you have freed me from the oath." This is one of the best of tricks.

He also praised him, as mentioned in "Madarij Al-Salikin" between the stages of "Iyyaka Na'budu wa Iyyaka Nasta'in" (2/440), where it says: "... And Abu Hanifa, may Allah be pleased with him, explicitly stated this."

The scholar Ibn Qayyim, may Allah have mercy on him, described Abu Hanifa as an Imam in several places, one of which is in "Jalaa' al-Afham" (p. 435): "Others, including the followers of Imam Abu Hanifa, may Allah have mercy on him, disagreed with this, as they disliked praying in this particular place."

Imam Ibn Kathir, the student of Ibn Taymiyyah, said: "In the year 150 AH, Imam Abu Hanifa passed away."

ذِكْرُ تَرْجَمَتِهِ:

هُوَ الْإِمَامُ أَبُو حَنِيفَةَ وَاسْمُهُ النُّعْمَانُ بْنُ ثَابِتٍ التَّيْمِيُّ مَوْلَاهُمُ الْكُوفِيُّ، فَقِيهُ الْعِرَاقِ، وَأَحَدُ أَئِمَّةِ الْإِسْلَامِ، وَالسَّادَةِ الْأَعْلَامِ، وَأَحَدُ أَرْكَانِ الْعُلَمَاءِ، وَأَحَدُ الْأَئِمَّةِ الْأَرْبَعَةِ أَصْحَابِ الْمَذَاهِبِ المتنوعة، وَهُوَ أَقْدَمُهُمْ وَفَاةً، لِأَنَّهُ أَدْرَكَ عَصْرَ الصَّحَابَةِ، وَرَأَى أَنَسَ بْنَ مَالِكٍ، قِيلَ وَغَيْرَهُ). ا.هـ [البداية والنهاية (١٠/ ١١٣، ١١٤)].

وقال في سياق آخر: (**فَهَذَا أَبُو حَنِيفَةَ** رَحِمَهُ ٱللَّهُ **وَهُوَ مِنَ الْأَئِمَّةِ الْمُعْتَبَرِينَ...**) [البداية والنهاية (٦/ ٩٣)].

وقد سار الإمام ابن كثير رَحِمَهُ ٱللَّهُ كشيخه ابن تيمية في الترحم والترضي على أبي حنيفة، ومن ذلك قوله في "البداية والنهاية" (٣/ ٤٣): (**ونص أبو حنيفة** -رَضِيَ ٱللَّهُ عَنْهُ-...).

وقال في "البداية والنهاية" (٣/ ٣٩): (**وَقَدْ أَجَابَ أَبُو حَنِيفَةَ** -رَضِيَ ٱللَّهُ عَنْهُ-...).

وقال الإمام الذهبي رَحِمَهُ ٱللَّهُ -تلميذ ابن تيمية-: (**النُّعْمَانُ بْنُ ثَابِتِ بْنِ زَوْطِيٍّ، الإِمَامُ الْعَلَمُ، أَبُو حَنِيفَةَ الْكُوفِيُّ، الْفَقِيهُ...**). ا.هـ

إلى أن قال: (**قُلْتُ: وَأَخْبَارُ أَبِي حَنِيفَةَ** -رَضِيَ ٱللَّهُ عَنْهُ- **وَمَنَاقِبُهُ لا يَحْتَمِلُهَا هَذَا التَّارِيخُ فَإِنِّي قَدْ أفردت أخباره في جزأين**). ا.هـ [تاريخ الإسلام (٣/ ٩٩٦)].

Mention of His Biography

He is the Imam Abu Hanifa, and his name is Al-Nu'man ibn Thabit al-Taymi, his mawla (freed slave), from Kufa. He is the jurist of Iraq, one of the great imams of Islam, and one of the leading figures in knowledge. He is one of the four great imams with distinct schools of thought, and he is the earliest among them to pass away, as he lived during the era of the Companions and saw Anas ibn Malik, and others are also mentioned. [Al-Bidaya wa'l-Nihaya (10/113-114)]

In another context, it is said: "This is Abu Hanifa, may Allah have mercy on him, and he is one of the respected imams." [Al-Bidaya wa'l-Nihaya (6/93)]

Imam Ibn Kathir, may Allah have mercy on him, followed in the footsteps of his teacher Ibn Taymiyyah in expressing blessings and praise for Abu Hanifa. He mentions in "Al-Bidaya wa'l-Nihaya" (3/43): "And Abu Hanifa, may Allah be pleased with him, stated..."

In "Al-Bidaya wa'l-Nihaya" (3/39), he said: "And Abu Hanifa, may Allah be pleased with him, answered..."

Imam al-Dhahabi, the student of Ibn Taymiyyah, said: "Al-Nu'man ibn Thabit ibn Zawti, the Imam, the great figure, Abu Hanifa from Kufa, the jurist..." [Tareekh al-Islam (3/996)]

He then said: "I say: The stories of Abu Hanifa, may Allah be pleased with him, and his virtues are too numerous to be contained in this history. Therefore, I have dedicated two volumes to his biography."

وكان الإمام ابن مفلح رَحِمَهُ ٱللَّهُ -تلميذ ابن تيمية- يعد الإمام أبا حنيفة من علماء الأمة، ويستشهد بأقواله؛ كنحو قوله في "الآداب الشرعية والمنح المرعية" (٣/ ٤٩٧): (**وَعِنْدَ عَامَّةِ الْعُلَمَاءِ مِنْهُمْ أَبُو حَنِيفَةَ** وَمَالِكٌ وَالشَّافِعِيُّ وَالظَّاهِرِيَّةُ وَغَيْرُهُمْ...).

كما كان ابن مفلح رَحِمَهُ ٱللَّهُ لا يذكر الإمام أبا حنيفة إلا ويترحم عليه، من ذلك قوله في "الآداب الشرعية والمنح المرعية" (٢/ ٤٢): (**وَعَنْ أَبِي حَنِيفَةَ** رَحِمَهُ ٱللَّهُ قَالَ مَنْ طَلَبَ الرِّيَاسَةَ بِالْعِلْمِ قَبْلَ أَوَانِهِ لَمْ يَزَلْ فِي ذُلٍّ مَا بَقِيَ).

وقال أيضًا في "الآداب الشرعية والمنح المرعية" (٣/ ٣٨٢): (وَهَذَا مَذْهَبُ أَبِي حَنِيفَةَ، وَالشَّافِعِيِّ -رَحِمَهُمُ اللهُ-).

وكذلك الإمام ابن رجب رَحِمَهُ ٱللَّهُ -تلميذ ابن القيم-، حيث يقول في تعداد العلماء الذي قالوا بمسألة كان يقررها في تفسيره (٢/ ٤٦٧): (... **وهذا قولُ جماعةٍ منَ العلماءِ، منهم: أبو حنيفةَ** وأصحابهُ والثوريُّ ومالكٌ، والشافعيُّ -في القديم- وإسحاقُ، وهو وجهٌ لأصحابِنا).

وهكذا موقف علماء الدعوة النجدية -رحمهم الله- من الإمام أبي حنيفة؛ يذكرونه في مصاف الأئمة، وترحمون عليه، ويترضون عنه.

قال الشيخ المجدد محمد بن عبد الوهاب رَحِمَهُ ٱللَّهُ: (**وأما ما ذكرتم من حقيقة الاجتهاد، فنحن مقلدون الكتاب والسنة، وصالح سلف الأمة، وما عليه الاعتماد، من أقوال الأئمة الأربعة: أبي حنيفة النعمان بن ثابت**، ومالك

Announcement of the Removal of Obstacles to Knowledge

Imam Ibn Muflih, may Allah have mercy on him, a student of Ibn Taymiyyah, considered Imam Abu Hanifa one of the scholars of the ummah and often quoted his sayings. For example, he stated in "Al-Adab Al-Shar'iyya wa Al-Minh Al-Mar'iya" (3/49): "Among the majority of scholars, including Abu Hanifa, Malik, Shafi'i, the Zahiris, and others..."

Imam Ibn Muflih, may Allah have mercy on him, would not mention Imam Abu Hanifa except to invoke blessings upon him. For instance, in "Al-Adab Al-Shar'iyya wa Al-Minh Al-Mar'iya" (2/42), he said: "Abu Hanifa, may Allah have mercy on him, said: 'Whoever seeks leadership through knowledge before its time will remain in disgrace for the rest of his life.'"

He also mentioned in "Al-Adab Al-Shar'iyya wa Al-Minh Al-Mar'iya" (3/382): "This is the view of Abu Hanifa and Shafi'i, may Allah have mercy on them."

Similarly, Imam Ibn Rajab, may Allah have mercy on him, a student of Ibn Qayyim, mentioned in his enumeration of scholars who supported a particular issue he elaborated on in his tafseer (2/467): "And this is the opinion of a group of scholars, including Abu Hanifa, his companions, al-Thawri, Malik, Shafi'i (in his early opinion), and Ishaq. This is a view of our companions."

Likewise, the scholars of the Najdi da'wah, may Allah have mercy on them, regarded Imam Abu Hanifa as one of the great imams, invoking blessings and praise upon him.

Shaykh Muhammad ibn Abdul Wahhab, may Allah have mercy on him, said: "As for what you mentioned about the essence of ijtihad, we follow the Book and the Sunnah, the righteous predecessors of the ummah, and rely on the statements of the four imams: Abu Hanifa al-Nu'man ibn Thabit, Malik..."

بن أنس، ومحمد بن إدريس، وأحمد بن حنبل، **رحمهم الله تعالى)** [الدرر السنية (١/ ٩٧)].

وقال الشيخ عبد الله بن الشيخ محمد بن عبد الوهاب -رحمهما الله-: (والصواب في ذلك: القطع بالطريقة السلفية، وهي: اعتقاد الشافعي، ومالك، والثوري، والأوزاعي، وابن المبارك، وأحمد بن حنبل، وإسحاق بن راهويه، وهي: اعتقاد المشايخ المقتدى بهم، كالفضيل بن عياض، وأبي سليمان الداراني، وسهل بن عبد الله التستري، وغيرهم؛ فإنه ليس بين هؤلاء الأئمة نزاع في أصول الدين، **وكذلك أبو حنيفة** رَحِمَهُ ٱللَّهُ. واعتقاد هؤلاء، هو ما كان عليه الصحابة والتابعون لهم بإحسان، وهو: ما نطق به الكتاب والسنة، في التوحيد، والقدر، **وغير ذلك)** [الدرر السنية في الأجوبة النجدية (٣/ ٤٩)].

وقال الشيخ حمد بن معمر رَحِمَهُ ٱللَّهُ: (فمذهبنا مذهب السلف: إثبات بلا تشبيه، وتنْزيه بلا تعطيل، وهو مذهب أئمة الإسلام، كمالك، والشافعي، والثوري، والأوزاعي، وابن المبارك، والإمام أحمد، وإسحاق بن راهويه، وهو اعتقاد المشايخ المقتدى بهم، كالفضيل بن عياض، وأبي سليمان الداراني، وسهل بن عبد الله التستري، وغيرهم، فإنه ليس بين هؤلاء الأئمة نزاع في أصول الدين، **وكذلك أبو حنيفة** -رَضِيَ ٱللَّهُ عَنْهُ-، فإن الاعتقاد الثابت عنه موافق لاعتقاد هؤلاء، وهو الذي نطق به الكتاب والسنة، قال الإمام أحمد رَحِمَهُ ٱللَّهُ: لا يوصف الله إلا بما وصف به نفسه، أو وصفه به رسوله ﷺ لا

(From the sons of Anas, Muhammad bin Idris, and Ahmad bin Hanbal, may Allah have mercy on them) [Al-Durar Al-Saniyyah].

Sheikh Abdullah bin Sheikh Muhammad bin Abdul Wahhab, may Allah have mercy on them, said: "The correct stance in this matter is to adhere firmly to the Salafi methodology, which is the belief of Al-Shafi'i, Malik, Al-Thawri, Al-Awza'i, Ibn Al-Mubarak, Ahmad bin Hanbal, and Ishaq bin Rahwayh. This is also the belief of the respected scholars such as Al-Fudayl bin 'Iyad, Abu Sulayman Al-Darani, Sahl bin Abdullah Al-Tustari, and others. There is no disagreement among these Imams regarding the fundamentals of religion. Similarly, Abu Hanifah, may Allah have mercy on him, held this belief. The belief of these scholars is the same as that of the Companions and their righteous followers, and it is what is stated in the Book (Quran) and the Sunnah regarding Tawhid (monotheism), Qadr (divine decree), and other matters." [Al-Durar Al-Sunniyya fi Al-Ajwiba Al-Najdiyya (3/49)].

Sheikh Hamad bin Mu'mar, may Allah have mercy on him, said: "Our creed is the creed of the Salaf: affirmation without likening (to creation), and exaltation without nullification. This is the creed of the Imams of Islam, such as Malik, Al-Shafi'i, Al-Thawri, Al-Awza'i, Ibn Al-Mubarak, Imam Ahmad, and Ishaq bin Rahwayh. It is also the belief of the respected scholars like Al-Fudayl bin 'Iyad, Abu Sulayman Al-Darani, Sahl bin Abdullah Al-Tustari, and others. There is no disagreement among these Imams regarding the fundamentals of religion. Similarly, Abu Hanifah, may Allah be pleased with him, held this belief, which is in accordance with the Quran and the Sunnah. Imam Ahmad, may Allah have mercy on him, said: 'Allah should only be described with what He has described Himself or what His Messenger has described Him with. One should not go beyond the Quran and the Hadith.' This is the methodology of all of them, as we will quote their statements verbatim, In Shaa' Allah.

يتجاوز القرآن، والحديث؛ وهكذا مذهب سائرهم، كما سننقل عباراتهم بألفاظها -إن شاء الله تعالى-.

ومذهب شيخ الإسلام محمد بن عبد الوهاب، رَحِمَهُ ٱللَّهُ تعالى، هو ما ذهب إليه هؤلاء الأئمة المذكورون). ا.هـ [الدرر السنية في الأجوبة النجدية (٣/ ٥٤ - ٥٥)].

قال أيضًا: (فصل في ذكر أقوال الأئمة الأربعة -رضي الله عنهم-؛ في علو الرب واستوائه فوق العرش:

ذكر قول الإمام أبي حنيفة -رَضِيَ ٱللَّهُ عَنْهُ-: روى البيهقي في كتاب الصفات عن نعيم بن حماد، قال: سمعت نوح بن أبي مريم يقول: كنت عند أبي حنيفة، أول ما ظهر، إذ جاءته امرأة من ترمذ، كانت تجالس جهما فدخلت الكوفة، فأظنني أقل ما رأيت عليها عشرة آلاف نفس، فقيل لها: إن ههنا رجلا قد نظر في المعقول يقال له أبو حنيفة، فأتته فقالت: أنت الذي تعلم الناس المسائل، وقد تركت دينك، أين إلهك الذي تعبد؟ فسكت عنها. ثم مكث سبعة أيام لا يجيبها. ثم خرج إلينا وقد وضع كتابا: إن الله عز وجل في السماء دون الأرض. فقال له رجل: أرأيت قول الله تعالى: ﴿**وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ**﴾ [سورة الحديد آية: ٤]؟ قال هو كما تكتب إلى الرجل، إني معك، وأنت غائب. عنه ثم قال البيهقي: لقد أصاب أبو حنيفة رَحِمَهُ ٱللَّهُ، فيما نفى عن الله -عز وجل- من الكون في الأرض، وأصاب فيما ذكر من تأويل الآية، واتبع مطلق السمع، بأن الله تعالى في السماء.

The methodology of Sheikh Al-Islam Muhammad bin Abdul Wahhab, may Allah have mercy on him, is the same as that of these mentioned Imams. [Al-Durar Al-Sunniyya fi Al-Ajwiba Al-Najdiyya (3/54)].

He also said: "A chapter on the statements of the four Imams, may Allah be pleased with them, regarding the elevation of the Lord and His establishment above the Throne. The statement of Imam Abu Hanifah, may Allah be pleased with him: Al-Bayhaqi narrated in his book *Al-Sifat* from Nu'aym bin Hammad, who said: I heard Nuh bin Abi Maryam say: I was with Abu Hanifah when a woman from Tirmidh, who used to sit with Jahm (a heretic), came to him. She entered Kufah, and I think no less than ten thousand people followed her. She was told: 'There is a man here who has studied rational theology, named Abu Hanifah.' She went to him and said: 'Are you the one who teaches people religious matters, yet you have abandoned your religion? Where is the God you worship?' He remained silent and did not respond to her for seven days. Then he came out to us with a book in which he wrote: 'Allah, the Exalted, is in the heavens, not on the earth.' A man asked him: 'What about the verse: *"And He is with you wherever you are"* (Surah Al-Hadid, 57:4)?' He replied: 'It is like when you write to a man, "I am with you," while you are absent from him.' Al-Bayhaqi then said: 'Abu Hanifah, may Allah have mercy on him, was correct in denying that Allah, the Exalted, is on the earth, and he was correct in his interpretation of the verse. He followed the absolute textual evidence that Allah is above the heavens.'"

وفي كتاب الفقه الأكبر المشهور، المروي بالأسانيد[١]، عن أبي مطيع الحكم بن عبد الله البلخي قال: سألت أبا حنيفة، عمن يقول: لا أعرف ربي، في السماء أو الأرض؟ قال: قد كفر. إن الله تعالى يقول: ﴿**الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى**﴾ [سورة طه آية: ٥]، وعرشه فوق سماواته، فقلت: إنه يقول: أقول: إنه على العرش، ولكنه قال: لا أدري العرش في السماء، أم في الأرض؟ قال إذا أنكر أنه في السماء، فقد كفر، لأن الله تعالى في أعلى عليين، وأنه يدعى من أعلى لا من أسفل. وفي لفظ: سألت أبا حنيفة عمن يقول: لا أعرف ربي، في السماء أو في الأرض؟ قال: قد كفر، لأن الله تعالى يقول: ﴿**الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى**﴾ [سورة طه آية: ٥]، وعرشه فوق سماواته، روى هذا شيخ الإسلام، أبو إسماعيل الأنصاري في كتاب: الفاروق؛ وقال الإمام: أبو محمد موفق الدين بن قدامة: بلغني عن أبي حنيفة رَحِمَهُ ٱللَّهُ، أنه قال: من أنكر أن الله عز وجل في السماء، فقد كفر). ا.هـ [الدرر السنية في الأجوبة النجدية (٣/ ٩٥، ٩٦].

وقال الشيخ سليمان بن عبد الله بن محمد بن عبد الوهاب -رحمهم الله-: (**وقال أبو حنيفة** رَحِمَهُ ٱللَّهُ، والكوفيون: على الغني ثمانية وأربعون درهمًا، والوسط أربعة وعشرون درهمًا، والفقير اثنا عشر درهمًا وهو قول أحمد بن

---

(١) وهذا مقتبس من كلام العلامة ابن القيم رَحِمَهُ ٱللَّهُ في "اجتماع الجيوش الإسلامية" (٢/ ١٣٨).

Informing About the Removal of the Scholars' Stumbles

In the well-known book *Al-Fiqh Al-Akbar*, which is narrated with chains of transmission, Abu Muti' Al-Hakam bin Abdullah Al-Balkhi said:

I asked Abu Hanifa about someone who says, *"I do not know whether my Lord is in the heavens or on the earth."*

He replied, *"He has disbelieved. Indeed, Allah the Exalted says: 'The Most Merciful has ascended over the Throne' [Surah Taha, Ayah 5], and His Throne is above His heavens."*

I then said, *"He says: I affirm that He is on the Throne, but I do not know whether the Throne is in the heavens or on the earth."*

Abu Hanifa replied, *"If he denies that Allah is in the heavens, then he has disbelieved, because Allah the Exalted is in the highest of the high, and He is invoked from above, not from below."*

In another wording, I asked Abu Hanifa about someone who says, *"I do not know whether my Lord is in the heavens or on the earth."*

He replied, *"He has disbelieved, because Allah the Exalted says: 'The Most Merciful has ascended over the Throne' [Surah Taha, Ayah 5], and His Throne is above His heavens."*

This was narrated by **Shaykh Al-Islam Abu Ismail Al-Ansari** in his book *Al-Faruq*.

Imam **Abu Muhammad Muwaffaq al-Din Ibn Qudamah** said:

"It has reached me that Abu Hanifa, may Allah have mercy on him, said: 'Whoever denies that Allah, the Almighty, is above the heavens has disbelieved.'"

[**Al-Durar Al-Sunniyah fi Al-Ajwibah Al-Najdiyyah** (3/95-97)]

Shaykh **Sulayman bin Abdullah bin Muhammad bin Abdul Wahhab**, may Allah have mercy on them, said:

"Abu Hanifa, may Allah have mercy on him, and the Kufis ruled that the amount for a wealthy person is forty-eight dirhams, for a middle-class person twenty-four dirhams, and for a poor person twelve dirhams. This is also the opinion of Ahmad bin..."

This is taken from the words of the scholar **Ibn Al-Qayyim**, may Allah have mercy on him, in *Ijtima' Al-Juyush Al-Islamiyyah* (2/138).

حنبل رَحِمَهُ ٱللَّهُ) [تيسير العزيز الحميد في شرح كتاب التوحيد الذي هو حق الله على العبيد (ص: ٦٢٦)].

وقال الشيخ عبد الرحمن بن حسن بن الشيخ محمد بن عبد الوهاب - رحمهم الله-: (والأئمة -رحمهم الله- لم يقصروا في البيان، بل نهوا عن تقليدهم إذا استبانت السنة، لعلمهم أن من العلم شيئا لم يعلموه، وقد يبلغ غيرهم، وذلك كثير كما لا يخفى على من نظر في أقوال العلماء.

قال أبو حنيفة رَحِمَهُ ٱللَّهُ: "إذا جاء الحديث عن رسول الله ﷺ فعلى الرأس والعين، وإذا جاء عن الصحابة -رضي الله عنهم- فعلى الرأس والعين، وإذا جاء عن التابعين فنحن رجال وهم رجال".

وقال: "إذا قلت قولا وكتاب الله يخالفه فاتركوا قولي لكتاب الله". قيل: إذا كان قول رسول الله ﷺ يخالفه؟ قال: "اتركوا قولي لخبر الرسول ﷺ". وقيل: إذا كان قول الصحابة يخالفه؟ قال: "اتركوا قولي لقول الصحابة"). ا.هـ [فتح المجيد شرح كتاب التوحيد (ص: ٣٨٨)].

وهكذا الحال مع مشايخ الدولة الإسلامية وقادتها تقبلهم الله، قال الشيخ مسيرة الغريب -تقبله الله-: (أين نحن من الأمير القاضي العالم المجاهد فاتح "صِقِلِّية" "أسد بن الفُرات" **الذي تتلمذ على يدي تلاميذ أبي حنيفة ومالكٍ رحمهم الله جميعًا)** [قالوا فقل (ص: ٧٥)].

"The Knowledge of Pardoning the Errors of Scholars" (51)
Ibn Hanbal (may Allah have mercy on him) [Tayseer Al-Aziz Al-Hameed, Explanation of the Book of Tawheed, which is Allah's right upon His servants (p. 626)].

Sheikh Abdul Rahman bin Hassan bin Sheikh Muhammad bin Abdul Wahhab (may Allah have mercy on them) said: "The Imams (may Allah have mercy on them) did not fall short in clarification, rather they prohibited following them blindly once the Sunnah became clear, knowing that there may be something in knowledge that they did not know, which could be conveyed by others. This is something common and not hidden from anyone who looks into the words of the scholars."

Abu Hanifa (may Allah have mercy on him) said: "When a hadith comes from the Messenger of Allah (peace be upon him), it is to be accepted without question; when it comes from the Companions (may Allah be pleased with them), it is to be accepted without question; and when it comes from the Tabi‘un (the Successors), they are men and we are men."
He also said: "If I say something and the Book of Allah contradicts it, then leave my statement for the Book of Allah."
It was said: "What if the statement contradicts the words of the Messenger of Allah?" He replied: "Leave my statement for the hadith of the Messenger of Allah."
It was further said: "What if it contradicts the words of the Companions?" He replied: "Leave my statement for the words of the Companions" [Fath al-Majid, Explanation of the Book of Tawheed (p. 388)].

Similarly, with the scholars and leaders of the Islamic state, may Allah accept them, Sheikh Maseerah al-Ghareeb (may Allah accept him) said: "Where are we from the prince, judge, scholar, and mujahid of 'Sicily,' Asad bin Al-Furat, who learned under the students of Abu Hanifa and Malik, may Allah have mercy on them all" [Qalu Faqalu (p. 75)].

وقال أيضًا: (ولا تَدَعْ شياطين الإنس تُلبِّس عليك **فأبو حنيفة والشافعيُّ ومالك وسواهم من الفقهاء الأجلة** لم يكن الجهاد في زمنهم فرض عين، وقد سدوا هم كفاية العلم وسد غيرهم كفاية الجهاد وهكذا، وأما إذا حمي الوطيس فتراهم لا يهابون أحدًا في سبيل الله ودونك سيرةَ الإمام أحمد وعذابه من أجل الحق، ودونك سائر الأئمة مع حكام زمانهم...) [قالوا فقل (ص: ٧٦)].

وجاء في كتاب إعلام الأنام بميلاد دولة الإسلام، الذي أخرجته مؤسسة الفرقان، وقدم من المتحدث الرسمي باسم دولة العراق الإسلامية: (جاء في "تخريج الفروع على الأصول": (مسائل اختلاف الدارين؛ وأختلاف الدارين أعني دار الإسلام ودار الحرب لا يوجب تباين الأحكام عند الشافعي رَضِيَ اللَّهُ عَنْهُ، واحتج في ذلك بأن الدور والأماكن والرباع لا حكم لها لدار البغي ودار الحرب وإنما الحكم لله تعالى ودعوة الإسلام عامة على الكافر سواء أن كان في أماكنهم أو في غيرها، **وقال أبو حنيفة** رَضِيَ اللَّهُ عَنْهُ: الدارين يوجب تباين الأحكام واحتج في ذلك بأن تباين الدارين حقيقة وحكمًا نازل منزلة الموت والموت قاطع للأملاك فكذا تباين الدارين)) [(ص: ٧١].

وقال الشيخ المجاهد أبو محمد العدناني -تقبله الله-: (فالخلافة تجمع جميع المسلمين؛ تجمع الشامي والعراقي واليمني والمصري، والأوروبي والأمريكي والأفريقي، تجمع العربي والأعجمي، **تجمع الحنفي والشافعي والمالكي والحنبلي**) [يا قونا أجيبوا داعي الله].

"The Knowledge of Pardoning the Errors of Scholars" (52)

He also said: "Do not let the devils from among humans deceive you. Abu Hanifa, Al-Shafi‘i, Malik, and other great jurists did not have jihad as a personal obligation during their time. They fulfilled the sufficiency of knowledge, and others fulfilled the sufficiency of jihad. However, when the matter became urgent, they did not fear anyone in the cause of Allah. Take, for instance, the biography of Imam Ahmad and his suffering for the sake of truth, and similarly, the rest of the imams with the rulers of their time..." [Qalu Faqalu (p. 76)].

It is mentioned in the book *"The Knowledge of the Nations on the Birth of the Islamic State,"* published by Al-Furqan Foundation and presented by the official spokesman for the Islamic State of Iraq: "In the section *Extracting the Branches from the Foundations*: The issue of the difference between the two realms; and the difference between the two realms—meaning the realm of Islam and the realm of war—does not necessitate divergent rulings according to Al-Shafi‘i (may Allah be pleased with him). He argued that places and lands have no ruling in the land of rebellion and the land of war; the judgment belongs to Allah alone, and the call to Islam is general for the disbelievers, whether they are in their land or elsewhere. Abu Hanifa (may Allah be pleased with him) said: 'The two realms necessitate divergent rulings,' and he supported this by saying that the difference between the two realms is real and judicial, similar to death, which cuts off ownership, and likewise, the difference between the two realms." [p. 71].

Sheikh Mujahid Abu Muhammad Al-Adnani (may Allah accept him) said: "The caliphate unites all Muslims; it unites the Syrian, the Iraqi, the Yemeni, the Egyptian, the European, the American, the African; it unites the Arab and the non-Arab; it unites the Hanafi, the Shafi‘i, the Maliki, and the Hanbali." [Ya Quna Ajeebo Da'i Allah].

فصل

أقوال علماء التوحيد وشيوخ الملة في أبي محمد علي بن أحمد بن سعيد بن حزم الأندلسي القرطبي الظاهري (المتوفى: ٤٥٦ هـ):

لقد تقدم كلام شيخ الإسلام ابن تيمية رَحِمَهُ ٱللَّهُ عن ابن حزم وإنصافه له، حيث قال: (**وَكَذَلِكَ أَبُو مُحَمَّدٍ بْنُ حَزْمٍ فِيمَا صَنَّفَهُ مِنْ الْمِلَلِ وَالنِّحَلِ إنَّمَا يُسْتَحْمَدُ بِمُوَافَقَةِ السُّنَّةِ وَالْحَدِيثِ مِثْلَ مَا ذَكَرَهُ فِي مَسَائِلِ "الْقَدَرِ" و"الْإِرْجَاءِ" وَنَحْوِ ذَلِكَ**، بِخِلَافِ مَا انْفَرَدَ بِهِ مِنْ قَوْلِهِ فِي التَّفْضِيلِ بَيْنَ الصَّحَابَةِ. وَكَذَلِكَ مَا ذَكَرَهُ فِي "بَابِ الصِّفَاتِ" فَإِنَّهُ يُسْتَحْمَدُ فِيهِ بِمُوَافَقَةِ أَهْلِ السُّنَّةِ وَالْحَدِيثِ لِكَوْنِهِ يَثْبُتُ فِي الْأَحَادِيثِ الصَّحِيحَةِ وَيُعَظِّمُ السَّلَفَ وَأَئِمَّةَ الْحَدِيثِ وَيَقُولُ إنَّهُ مُوَافِقٌ لِلْإِمَامِ أَحْمَد فِي مَسْأَلَةِ الْقُرْآنِ وَغَيْرِهَا، **وَلَا رَيْبَ أَنَّهُ مُوَافِقٌ لَهُ وَلَهُمْ فِي بَعْضِ ذَلِكَ**) [مجموع الفتاوى (٤/ ١٨، ١٩)].

وقد ذكر الإمام ابن كثير -تلميذ ابن تيمية- رَحِمَهُ ٱللَّهُ، ما يؤخذ على ابن حزم فقال: (والعجب كل العجب منه أنه كان ظاهريًا حائرًا في الفروع، لا يقول: بشيء من القياس لا الجلي ولا غيره، وَهَذَا الَّذِي وَضَعَهُ عِنْدَ الْعُلَمَاءِ، وَأَدْخَلَ عَلَيْهِ خَطَأً كَبِيرًا فِي نَظَرِهِ وَتَصَرُّفِهِ وَكَانَ مَعَ هَذَا مِنْ أَشَدِّ النَّاسِ تَأْوِيلًا فِي بَابِ الأصول، وآيات الصفات وأحاديث الصفات، لأنه كان أولًا قد تضلع مِنْ عِلْمِ الْمَنْطِقِ، أَخَذَهُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْمَذْحِجِيِّ الْكِنَانِيِّ

"The Knowledge of Pardoning the Errors of Scholars" (53)

Chapter: The Words of the Scholars of Tawheed and the Sheikhs of the Millah regarding Abu Muhammad Ali bin Ahmad bin Said bin Hazm Al-Andalusi Al-Qurtubi Al-Dhahiri (d. 456 AH):

Earlier, the words of Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) about Ibn Hazm and his fair treatment of him were mentioned. He said: "Likewise, Abu Muhammad Ibn Hazm, in what he composed regarding the sects and beliefs, is to be praised for his agreement with the Sunnah and Hadith, just as he mentioned in matters like 'Al-Qadar' (divine will) and 'Al-Irja' (postponing judgment), and the like, in contrast to what he uniquely stated in his opinion about the preference between the Companions. Similarly, what he mentioned in the matter of the divine attributes is praiseworthy for its alignment with the people of the Sunnah and Hadith, as it is confirmed in the authentic hadiths and taught by the predecessors and the imams of Hadith. He also stated that his view is in agreement with Imam Ahmad in the matter of the Quran and other topics, and there is no doubt that his view aligns with him, even though they differed on some of these matters" [Majmu' al-Fatawa (18/4, 19)].

Imam Ibn Kathir, the student of Ibn Taymiyyah (may Allah have mercy on him), also mentioned the criticisms of Ibn Hazm. He said: "What is most surprising about him is that he was a strict adherent of the Zahiri school but was confused in the branches of jurisprudence. He did not accept any form of analogy, whether clear or obscure. This is what the scholars noted about him, and it led him to make a significant error in his reasoning and methodology. Despite this, he was one of the strongest proponents of interpretation in the fundamental principles, including the verses and hadiths of the divine attributes. This was because, initially, he was well-versed in the science of logic, which he learned from Muhammad bin Al-Hasan Al-Mudhajji Al-Kinani."

الْقُرْطُبِيِّ، ذَكَرَهُ ابْنُ مَاكُولَا وابن خلكان، ففسد بذلك حاله في باب الصفات) [البداية والنهاية (١٢/ ١١٣)].

ومع ذلك فإنه يقول عنه رَحِمَهُ ٱللَّهُ: (وَمِمَّنْ تُوُفِّيَ فِيهَا -أي:٤٥٦هـ- مِنَ الأعيان... **ابْنُ حَزْمٍ الظَّاهِرِيُّ هُوَ الْإِمَامُ الْحَافِظُ الْعَلَّامَةُ**، أَبُو مُحَمَّدٍ عَلِيُّ بْنُ أَحْمَدَ بْنِ سَعِيدِ بْنِ حَزْمِ بْنِ غَالِبِ بْنِ صَالِحِ بْنِ خلف بن معد بْنِ سُفْيَانَ بْنِ يَزِيدَ، مَوْلَى يَزِيدَ بْنِ أَبِي سُفْيَانَ صَخْرِ بْنِ حَرْبٍ الْأُمَوِيُّ) [البداية والنهاية (١٢/ ١١٢، ١١٣)].

وقال الإمام الذهبي -تلميذ ابن تيمية- رَحِمَهُ ٱللَّهُ: (**الإِمَامُ الأَوْحَدُ البَحْرُ ذُو الفُنُوْنِ وَالمعَارِفِ أَبُو محمد**؛ علي ابن أَحْمَدُ بنُ سَعِيْدِ بنِ حَزْمِ بنِ غَالِبِ بنِ صَالِحِ بنِ خَلَفِ بنِ مَعْدَانَ بنِ سُفْيَانَ بنِ يَزِيْدَ الفَارِسِيُّ الأَصْلِ ثُمَّ الأَنْدَلُسِيُّ القُرْطُبِيُّ اليَزِيْدِيُّ مَوْلَى الأَمِيْرِ يَزِيْدَ بنِ أَبِي سُفْيَانَ بنِ حَرْبٍ الأُمَوِيِّ رَضِيَ ٱللَّهُ عَنْهُ المَعْرُوف بيَزِيْد الخَيْر نَائِب أَمِيْر المُؤْمِنِيْنَ أَبِي حَفْصٍ عُمَر عَلَى دِمَشْقَ الفَقِيْهُ الحَافِظُ المُتَكَلِّمُ الأَدِيْبُ الوَزِيْرُ الظَّاهِرِيُّ، صَاحِبُ التَّصَانِيْفِ فَكَانَ جَدُّهُ يزيد مَوْلَى لِلأَمِيْر يَزِيْد أَخِي مُعَاوِيَة. وَكَانَ جَدُّهُ خَلَفُ بنُ مَعْدَانَ هُوَ أَوَّلُ مَنْ دَخَلَ الأَنْدَلُس فِي صحَابَة ملك الأَنْدَلُسِ عَبْدُ الرَّحْمَنِ بنُ مُعَاوِيَةَ بنِ هِشَامٍ؛ المَعْرُوف بِالدَّاخل) [سير أعلام النبلاء (١٣/ ٣٧٣)].

وكذلك علماء نجد -رحمهم الله-، نجدهم يصفون ابن حزم بالإمامة ويترحمون عليه، ومن ذلك قول الشيخ عبد الله بن محمد بن عبد الوهاب -رحمهما الله-: (وقد حكى الإمام أبو محمد ابن حزم الإجماع على أنه لا يجوز

"The Knowledge of Pardoning the Errors of Scholars" (54)

Al-Qurtubi was mentioned by Ibn Ma'kula and Ibn Khallikan, and as a result, his standing in the discussion of divine attributes was compromised [*Bidayat al-Nihayah* (12/113)].

Despite this, he is described by Imam al-Dhahabi (may Allah have mercy on him), a student of Ibn Taymiyyah, as: "The unique imam, the ocean of knowledge and sciences, Abu Muhammad, Ali bin Ahmad bin Said bin Hazm bin Ghalib bin Salih bin Khalaf bin Ma'dan bin Sufyan bin Yazid, a freed slave of Yazid bin Abi Sufyan, a descendant of the Umayyad family" [*Siyar A'lam al-Nubala* (13/373)].

Similarly, the scholars of Najd (may Allah have mercy on them) describe Ibn Hazm as an imam and ask for mercy upon him. One such statement is from Sheikh Abdullah bin Muhammad bin Abdul Wahhab (may Allah have mercy on them), who said: "Imam Abu Muhammad Ibn Hazm narrated the consensus that it is not permissible..."

التزام مذهب بعينه، لا يخرج عنه، فقال: أجمعوا على أنه لا يجوز لحاكم ولا لمفت تقليد رجل، فلا يحكم ولا يفتي إلا بقوله. انتهى. **فحكاية الإجماع من هذين الإمامين، أعني أبا عمر بن عبد البر، وأبا محمد ابن حزم كاف في إبطال قول المتعصبين للمذهب)** [الدرر السنية في الأجوبة النجدية (٤/ ٦٤)].

وقال الشيخ حسين وإبراهيم وعبد الله وعلي، أبناء الشيخ محمد رحمهم الله: (... قال ابن حزم رَحِمَهُ ٱللَّهُ **تعالى:** وافترض رسول الله ﷺ أن لا يباع الذهب، أو الفضة بشيء من نوعه، إلا عينا بعين، وزنا بوزن...) [الدرر السنية في الأجوبة النجدية (٦/ ٩٨)].

وقال الشيخ حمد بن ناصر بن معمر رَحِمَهُ ٱللَّهُ: **(وقال الإمام أبو محمد بن حزم:** سائر الصحابة -رضي الله عنهم-، ومن بعدهم من التابعين، يكفرون تارك الصلاة مطلقا، ويحكمون عليه بالارتداد) [الدرر السنية في الأجوبة النجدية (١٠/ ٣٠٥)].

وكذا موقف مشايخ الدولة الإسلامية -أعزها الله-، حيث يقول الشيخ المجاهد أبو مصعب الزرقاوي -تقبله الله-: **(ورحم الله ابن حزم يوم أن قال:**

مُنَايَ مِنَ الدُّنْيَا علومٌ أَبُثُّهَا ... وَأَنْشُرُهَا فِي كُلِّ بادٍ وَحَاضِرِ

دعاءٌ إِلَى القُرْآنِ وَالسُّنَنِ الَّتِي ... تَنَاسَى رجالٌ ذِكْرُهَا فِي المَحَاضِرِ

وَأَلزمُ أَطرَافَ الثُّغُوْرِ مُجَاهِدًا ... إِذَا هيعةٌ ثَارَتْ فَأَوَّلُ نَافِرِ

"The Knowledge of Pardoning the Errors of Scholars" (55)

Adherence to a Specific Madhhab:

It is stated that there is consensus that no ruler or mufti should strictly follow the opinion of a single individual and only judge or give fatwas based on their statements. The consensus reported by these two imams, namely Abu Umar Ibn Abd al-Barr and Abu Muhammad Ibn Hazm, is sufficient to refute the claims of those who are overly biased toward a particular madhhab [*Al-Durar al-Sunnīyah fi al-Ajwibah al-Najdīyah* (64/4)].

Sheikh Hussein, Ibrahim, Abdullah, and Ali, the sons of Sheikh Muhammad (may Allah have mercy on them), also mentioned: "... Ibn Hazm (may Allah have mercy on him) said: The Messenger of Allah (peace be upon him) made it obligatory that gold or silver should not be exchanged for any item of the same kind except in equal weight and like for like..." [*Al-Durar al-Sunnīyah fi al-Ajwibah al-Najdīyah* (6/98)].

Sheikh Hamad bin Nasser bin Ma'mar (may Allah have mercy on him) said: "Imam Abu Muhammad Ibn Hazm stated: All of the Companions (may Allah be pleased with them), and those after them from the Tabi‘un, considered the one who abandons prayer to be an apostate and ruled that he should be declared as such" [*Al-Durar al-Sunnīyah fi al-Ajwibah al-Najdīyah* (10/305)].

Similarly, the scholars of the Islamic State (may Allah glorify it) expressed their views. Sheikh Abu Musab al-Zarqawi (may Allah accept him) said: "May Allah have mercy on Ibn Hazm, for the day he said: 'My desire in this world is knowledge which I cultivate,
And spread it in every countryside and town,
I call to the Qur'an and the Sunnah,
Which men have neglected to remember in their gatherings,
And I bind the edges of the deep gorges with jihad,
When the call for action arises, I am the first to respond.'"

لأَلْقَى حِمَامِي مُقْبِلًا غَيْرَ مدبرٍ ... بِسُمْرِ العَوَالِي وَالرِّقَاقِ البَوَاتِرِ

كِفَاحًا مَعَ الكُفَّارِ فِي حَوْمَةِ الوَغَى ... وَأَكْرَمُ موتٍ لِلْفتى قَتْلُ كَافِرِ

فَيَا رَبِّ لاَ تَجْعَلْ حِمَامِي بِغَيْرِهَا ... وَلاَ تَجْعَلَنِّي مِنْ قَطِيْنِ المَقَابِرِ

ذلك ابن حزم... وأنعم بابن حزم). ا.هـ [إلحق بالقافلة].

وقال أيضًا في رسالته إلى الشيخ أسامة -تقبله الله-: (ولما أقام ابن حزم الحجة والبراهين على اليهود والنصاري في تحريف التوراة والانجيل، لم يجدوا معتصما إلا إن يقولوا أن الشيعة عندكم يقولون بتحريف القرآن، **فقال** رَحِمَهُ ٱللَّهُ: (فأما قولهم في دعوى الروافض بتبديل، فإن الرافضة ليسوا من المسلمين، وهي طائفة تجري مجرى اليهود والنصارى في الكذب والكفر) الفصل الجزء ٢ صفحة ٧٨).

وقال أيضًا -تقبله الله-: (**قال ابن حزم** رَحِمَهُ ٱللَّهُ: (في هذه الآي إبطالُ أن يتبع أحد ما استحسن بغير برهان من نصٍّ أو إجماع، ولا يكونُ أحدٌ أحرص على العباد المؤمنين من الله خالقِهم ورازقِهم وباعثِ الرسل إليهم، والاحتياط كله إتباع ما أمر الله به، والشناعة كلها مخالفته)) [وطواعية الله ورسوله أنفع لنا].

وقال أيضًا -تقبله الله-: (وقد قال الغزالي وهو يتحدث عن بيان ما بدل من ألفاظ العلوم قال: (اعلم أن منشأ التباس العلوم المذمومة بالعلوم الشرعية تحريف الأسامي المحمودة وتبديلها ونقلها بالأغراض الفاسدة إلى

"The Knowledge of Pardoning the Errors of Scholars" (56)

Poetic Verse:

"I will meet my fate without retreat,
With the sharp spears and the bloodstained battlefields,
Fighting the disbelievers in the heat of the war,
And the noblest death for a young man is the killing of a disbeliever.
So, O Lord, do not let my fate be anything but this,
And do not make me one of those who lie in the graves."

This is Ibn Hazm... and truly, how blessed is Ibn Hazm.

[Excerpt from "Follow the Caravan."]

On the Challenge to the Jews and Christians:

He also wrote in his letter to Sheikh Usama (may Allah accept him): "When Ibn Hazm presented clear proofs and arguments against the Jews and Christians regarding the corruption of the Torah and the Gospel, they could find no defense except to claim, 'The Shi'a among you say the Qur'an is altered.' Ibn Hazm (may Allah have mercy on him) responded: 'As for their claim regarding the Rafidah (Shi'a) and their allegation of the alteration, the Rafidah are not Muslims. They are a sect similar to the Jews and Christians in their lies and disbelief.' [*Al-Fasl* (Part 2, p. 78)].

On Following Divine Commandments:

He also said (may Allah accept him): "These verses invalidate the idea that something is to be admired without clear evidence from a text or consensus. No one is more concerned for the believers than Allah, their Creator, Provider, and the One who sent the Messengers to them. The greatest caution is to follow what Allah has commanded, and the greatest disgrace is to oppose His commands."

On the Confusion in Knowledge:

He also said (may Allah accept him): "Al-Ghazali, in his discussion of what has been altered in the terms of sciences, said: 'Know that the origin of the confusion between undesirable knowledge and the legitimate religious sciences is the distortion of praiseworthy names and their replacement with corrupt purposes.'"

معانٍ غير ما أراده السلف الصالح والقرن الأول). انتهى كلامه رَحِمَهُ ٱللَّهُ. [إحياء علوم الدين/ كتاب العلم].

وقال ابن حزم في حديثه عن الألفاظ الدائرة بين أهل النظر: (هذا باب خلّط فيه كثير ممن تكلم في معانيه وشبك بين المعاني وأوقع الأسماء على غير مسمياتها ومزج بين الحق والباطل فكثر لذلك الشغب والإلتباس وعظمت المضرة وخفيت الحقائق) **انتهى كلامه** رَحِمَهُ ٱللَّهُ.

وهذه الصورة التي أشار إليها كل من **الغزالي وابن حزم -رحمهم الله تعالى-** لا شك أنها من أخطر صور تحريف حقائق الدين وتغيير مفاهيمه). ا.هـ [قل أأنتم أعلم أم الله].

وقال الشيخ الإمام أبو عمر البغدادي -تقبله الله-: (قال ابن حزم رَحِمَهُ ٱللَّهُ: وهذا خطاب متوجه لكل مسلم فكل أحد مأمور بالجهاد وإن لم يكن معه أحد). ا.هـ

وجاء في إعلام الأنام بميلاد دولة الإسلام، الذي أخرجته مؤسسة الفرقان، وقدم من المتحدث الرسمي باسم دولة العراق الإسلامية ص١٨: (**قال ابن حزم** رَحِمَهُ ٱللَّهُ: أما من قال: إن الإمامة لا تصح إلا بعقد فضلاء الأمة في أقطار البلاد فباطل...). ا.هـ

وجاء فيه أيضًا (ص: ٣٠): (وفي بيان هذا المناط **قال ابن حزم** رَحِمَهُ ٱللَّهُ: (لأن الدار إنما تنسب للغالب عليها والحاكم فيها والمالك لها)). ا.هـ

"The Knowledge of Pardoning the Errors of Scholars" (57)

On the Corruption of Terms:

Ibn Hazm said in his discussion about the terms used by the people of intellectual debate: "This is a chapter in which many who have spoken about its meanings have confused the meanings, misapplied names to things that do not correspond to them, and mixed truth with falsehood. As a result, many divisions and confusions arose, and the harm became great, causing the truths to be obscured."

This is the end of his statement (may Allah have mercy on him).

On the Distortion of Religious Concepts:

The picture that both Al-Ghazali and Ibn Hazm (may Allah have mercy on them) referred to is undoubtedly one of the most dangerous forms of distorting the truths of religion and changing its concepts. [*Al-Ihya' Ulum al-Din, Book of Knowledge*].

On the Duty of Jihad:

The Imam, Sheikh Abu Umar Al-Baghdadi (may Allah accept him) said: "Ibn Hazm (may Allah have mercy on him) said: 'This is an address directed to every Muslim; everyone is commanded to engage in jihad, even if no one is with him.'"

On the Invalidity of the Claim About the Necessity of the Election of Scholars for Leadership:

In *Ilham al-Anam Bi-Milad Dawlat al-Islam* (published by the Furqan Foundation), the official spokesman of the Islamic State of Iraq states on page 18: Ibn Hazm (may Allah have mercy on him) said: "As for those who say that the imamate (leadership) is only valid through the contract of the scholars of the nation in the various regions of the land, this is false."

On the Ownership of the Land:

It also states on page 30: "In explaining this point, Ibn Hazm (may Allah have mercy on him) said: 'The land is attributed to the one who is dominant over it, the ruler in it, and its owner.'"

وقال الشيخ المجاهد أبو محمد العدناني -تقبله الله-: **(قال العلامة الفحل أبو محمد ابن حزم** رَحِمَهُ ٱللَّهُ **في محلاَّه**: (فإن علم المسلم -واحدًا كان أو جماعة- أن من استنصر به من أهل الحرب أو الذمة يؤذون مسلمًا أو ذمّيًّا فيما لا يحل: فحرام عليه أن يستعين بهما وإن هلك، لكن يصبر لأمر الله تعالى وإن تلفت نفسه وأهله وماله، أو يقاتل حتى يموت شهيدًا كريمًا، فالموت لا بد منه، ولا يتعدى أحد أجله) **انتهى كلامه** رَحِمَهُ ٱللَّهُ). ا.هـ [لن يضروكم إلا أذى].

"The Knowledge of Pardoning the Errors of Scholars" (58)

The Mujahid Sheikh Abu Muhammad Al-Adnani (may Allah accept him) said:

"The scholar, the great Imam Abu Muhammad Ibn Hazm (may Allah have mercy on him) mentioned in his book: 'If a Muslim, whether individually or in a group, knows that those whom he seeks support from, whether from the people of war or the dhimmis, will harm a Muslim or a dhimmi in matters that are unlawful, it is forbidden for him to seek their help, even if it leads to his death. Instead, he should be patient with the command of Allah, even if it results in the destruction of himself, his family, and his wealth. Alternatively, he should fight until he dies as a martyr with honor, for death is inevitable, and no one can escape their appointed time.'"

This is the end of his statement (may Allah have mercy on him).

فصل

أقوال علماء التوحيد وشيوخ الملة في القاضي محمد بن عبد الله أبي بكر بن العربي المعافري الاشبيلي المالكي (المتوفى: ٥٤٣ هـ)[١]:

قال الإمام الذهبي - تلميذ ابن تيمية- رَحِمَهُ ٱللَّهُ: (الإِمَامُ العَلاَّمَةُ الحَافِظُ القَاضِي، أَبُو بَكْرٍ، مُحَمَّدُ بنُ عَبْدُ اللهِ بنُ مُحَمَّدِ بنِ عَبْدِ اللهِ، ابْنُ العَرَبِيِّ الأَنْدَلُسِيّ الإِشْبِيْلِيّ المَالِكِيّ، صَاحِبُ التَّصَانِيْفِ) [سير أعلام النبلاء (١٥/ ٤٢)].

وكذا فإن علماء الدعوة النجدية ينقلون عنه ويعتدون بأقواله، من ذلك قول الشيخ عبد الله بن محمد بن عبد الوهاب -رحمهما الله-: (وقال ابن العربي المالكي: ليس في فضل الأضحية حديث صحيح، ومنها قوله: "إنها مطاياكم إلى الجنة"، ذكر ذلك السخاوي في كتاب المقاصد الحسنة) [الدرر السنية في الأجوبة النجدية (٥/ ٤٠٣)].

وكذا موقف مشايخ الدولة الإسلامية -أعزها الله-، قال الشيخ المجاهد أبو مصعب الزرقاوي -تقبله الله- في أثناء رده على الخبيث أبي محمد

---

(١) ابن العربي؛ يميل إلى تأويل الصفات ويصف من يأخذ بظاهر النصوص بالجهل، وهذا صنيعه في كتابه تحفة الأحوذي شرح سنن الترمذي.

ولا زال علماء التوحيد وشيوخ الملة يترحمون عليه، ولما نقل الإمام الذهبي كلام ابن العربي في ابن حزم وطعنه فيه، عقبه بقوله: (قُلْتُ: لَمْ يُنْصِفِ القَاضِي أَبُو بَكْرٍ رَحِمَهُ ٱللَّهُ شَيْخَ أَبِيْهِ فِي العِلْم، وَلاَ تَكَلَّمَ فِيْهِ بِالقِسْطِ، وَبَالَغَ فِي الاسْتخفَاف بِهِ، وَأَبُو بَكْرٍ فَعَلَى عَظمته فِي العِلْمِ لاَ يَبْلُغُ رُتْبَةَ أَبِي مُحَمَّدٍ، وَلاَ يَكَاد، فَرحمهُمَا الله وَغفر لهُمَا). ا.هـ [سير أعلام النبلاء ١٨/ ١٩٠].

"The Knowledge of Pardoning the Errors of Scholars" (19)

Chapter: The Opinions of the Scholars of Tawheed and the Sheikhs of the Faith about Al-Qadi Muhammad ibn Abdullah Abu Bakr ibn al-Arabi al-Ma'afiri al-Ishbili al-Maliki (d. 543 AH)

Imam al-Dhahabi (may Allah have mercy on him), a student of Ibn Taymiyyah, said:

"The Imam, the scholar, the hafiz, and the judge, Abu Bakr Muhammad ibn Abdullah ibn Muhammad ibn Abdullah, ibn al-Arabi al-Andalusi al-Ishbili al-Maliki, the author of numerous works." [Siyar A'lam al-Nubala (15/42)].

Likewise, the scholars of the Najdi da'wah (revival) have transmitted and respected his opinions. For example, Sheikh Abdullah bin Muhammad bin Abdul Wahhab (may Allah have mercy on them) said:

"And Ibn al-Arabi, the Maliki, said that there is no authentic hadith regarding the virtue of the sacrifice (Qurbani). Among his statements is: 'It is your mount to paradise,' as mentioned by al-Sakhawi in his book 'Al-Maqasid al-Hassana.'" [Al-Durar al-Sunniyyah fi al-Ajwibah al-Najdiyyah (5/403)].

Additionally, the stance of the Mujahid Sheikh Abu Mus'ab al-Zarqawi (may Allah accept him) was mentioned when responding to the misguided Abu Muhammad:

"Ibn al-Arabi is inclined towards the figurative interpretation of the attributes and describes those who take the apparent meaning of the texts as ignorant. This is evident in his work 'Tuhfat al-Ahwadhi' (a commentary on Sunan al-Tirmidhi)."

The scholars of Tawheed and the Sheikhs of the faith continue to pray for him. When Imam al-Dhahabi transmitted Ibn al-Arabi's words against Ibn Hazm and his criticism of him, he commented:

"I say: The judge Abu Bakr did not give a fair treatment to his father's scholar (Ibn Hazm), and he did not speak of him with justice. He excessively belittled him, and despite the great knowledge of Abu Bakr, he did not reach the rank of Abu Muhammad (Ibn Hazm). May Allah have mercy on both of them and forgive them." [Siyar A'lam al-Nubala (18/190)].

المقدسي: (**إن كثيرًا من علمائنا كانوا يصنفون التصانيف، مع تماثل مسمياتها،** وما سمعنا إنكار أحدهم على الآخر، كـ(الزهد) لابن المبارك، وابن أبي عاصم، وأحمد بن حنبل، والبيهقي، **و(أحكام القرآن) للجصاص، وابن العربي**، و(فتح الباري) لابن رجب الحنبلي، وابن حجر العسقلاني، وغير ذلك كثير). ا.هـ

وقال أيضًا -تقبله الله-: (قال ابن العربي رَحِمَهُ ٱللَّهُ: (هذا تهديدٌ شديد، ووعيدٌ مؤكد في ترك النفير، فوجب بمقتضاها النفيرُ للجهاد، والخروجُ إلى الكفار لمقاتلتهم على أن تكون كلمة الله هي العليا، فالعذاب الأليم هو الذي في الدنيا لاستيلاء العدو على من لم يستول عليه، وبالنارِ في الآخرة، وزيادة على ذلك استبدال غيركم، كما قال تعالى: ﴿**وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ**﴾) ا.هـ [القتال؛ قدر الطائفة المنصورة].

وقال أيضًا -تقبله الله-: (ولكأني ينطبق عليهم **وصف ابن العربي المالكي** رَحِمَهُ ٱللَّهُ **حين قال...**). ا.هـ [وعاد أحفاد ابن العلقمي].

"The Knowledge of Pardoning the Errors of Scholars" (7)

Al-Maqdisi said:
"Many of our scholars used to write works with similar titles, and we never heard any of them criticize one another. For example, 'Al-Zuhd' by Ibn al-Mubarak, Ibn Abi Asim, Ahmad ibn Hanbal, al-Bayhaqi, 'Ahkam al-Qur'an' by al-Jassas, Ibn al-Arabi, 'Fath al-Bari' by Ibn Rajab al-Hanbali, and Ibn Hajar al-Asqalani, and many others."

He also said, **"Ibn al-Arabi (may Allah have mercy on him) said: 'This is a severe threat and a confirmed warning about abandoning the call to jihad, the necessity of marching against the disbelievers to fight them so that the word of Allah becomes supreme. The painful punishment mentioned refers to the calamity in this world due to the enemy's conquest over those who do not stand firm, and the punishment of the Fire in the Hereafter. In addition, Allah says: 'If you turn away, He will replace you with another people, and they will not be like you' (Qur'an 47:38).'"** [*Al-Qital: The Duty of the Victorious Group*].

He further remarked, **"It seems that the description by Ibn al-Arabi (may Allah have mercy on him) applies to them..."** [*And the Grandchildren of Ibn al-‘Alaqmi*].

فصل

أقوال علماء التوحيد وشيوخ الملة في أبي محمد موفق الدين عبد الله بن أحمد بن محمد بن قدامة الجماعيلي المقدسي ثم الدمشقي الحنبلي (المتوفى: ٦٢٠ هـ)[1]:

لقد نقل الإمام ابن القيم -تلميذ ابن تيمية- رَحِمَهُ ٱللَّهُ الاتفاق على إمامة ابن قدامة؛ فقال: (**وقال الشيخ الإمام المتفق على إمامته وعلمه وصلاحه وكراماته أبو محمد موفق الدين بن قدامة المقدسي...**) [الصواعق المرسلة في الرد على الجهمية والمعطلة (٤/ ١٢٩١)].

وقال الإمام ابن كثير -تلميذ ابن تيمية- رَحِمَهُ ٱللَّهُ: (وَمِمَّنْ تُوُفِّيَ فِيهَا -أي: ٦٢٠هـ- مِنَ الْأَعْيَانِ الشَّيْخُ الْإِمَامِ: مُوَفَّقِ الدِّينِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ ابن محمد بن قدامة بن مقدام بن نصر.

شيخ الإسلام.

مصنف المغني في المذهب، أَبُو مُحَمَّدٍ الْمَقْدِسِيُّ إِمَامٌ عَالِمٌ بَارِعٌ.

لَمْ يَكُنْ فِي عَصْرِهِ، بَلْ وَلَا قَبْلَ دَهْرِهِ بِمُدَّةٍ أَفْقَهُ مِنْهُ). ا.هـ [البداية والنهاية (١٣/ ١١٧)].

---

(١) للإمام ابن قدامة رَحِمَهُ ٱللَّهُ كلمات موهمة لاسيما في كتابه "لمعة الاعتقاد" يُفهم منها أنه على مذهب المفوضة الذين يفوضون المعنى، ولكن يُتأول له كما تؤول لغيره من الأئمة، فيُقال أنه حين نفى المعنى عن بعض الصفات فإنما يريد نفي المعنى الباطل الذي يذكره أهل البدع.

Chapter:

The Statements of the Scholars of Tawhid and the Sheikhs of the Ummah Regarding Abu Muhammad, Al-Muwaffaq al-Din Abdullah bin Ahmad bin Muhammad bin Qudamah Al-Jama'ili Al-Maqdisi, Then Al-Dimashqi Al-Hanbali (d. 620 AH):

Imam Ibn al-Qayyim, the student of Ibn Taymiyyah, may Allah have mercy on him, reported the consensus on the leadership of Ibn Qudamah. He said: *"The Sheikh Imam, whose leadership, knowledge, piety, and miracles are agreed upon, Abu Muhammad Muwaffaq al-Din bin Qudamah Al-Maqdisi..."* [Al-Sawa'iq al-Mursalah in Refutation of the Jahmiyyah and Mu'atilah (4/1291)].

Imam Ibn Kathir, the student of Ibn Taymiyyah, may Allah have mercy on him, said: *"Among those who passed away in the year 620 AH was the Sheikh Imam: Muwaffaq al-Din Abdullah bin Ahmad bin Muhammad bin Qudamah bin Muqdam bin Nasr, the Sheikh of Islam, the author of Al-Mughni in the Hanbali school, Abu Muhammad Al-Maqdisi, an Imam and a distinguished scholar. There was no one in his time, nor had there been for a long time before him, more knowledgeable than him."* [Al-Bidaya wa'l-Nihaya (11/13)].

(Note: Imam Ibn Qudamah, may Allah have mercy on him, has some ambiguous statements, particularly in his book *Lum'at al-I'tiqad*, from which it could be understood that he followed the methodology of the *Mufawwida* (those who delegate the meaning of the attributes), but this should be interpreted as it is for other scholars. It is said that when he negates the meaning of some attributes, he intends to negate the false meanings attributed to them by the people of innovation.)

وقال عنه أيضًا: (**وَبَرَعَ وَأَفْتَى وَنَاظَرَ وَتَبَحَّرَ فِي فُنُونٍ كَثِيرَةٍ، مَعَ زُهْدٍ وَعِبَادَةٍ وورع وتواضع وَحُسْنِ أَخْلَاقٍ وُجُودٍ وَحَيَاءٍ وَحُسْنِ سَمْتٍ وَنُورٍ وَبَهَاءٍ وَكَثْرَةِ تِلَاوَةٍ وَصَلَاةٍ وَصِيَامٍ وَقِيَامٍ وَطَرِيقَةٍ حَسَنَةٍ وَاتِّبَاعٍ لِلسَّلَفِ الصَّالِحِ، وَكَانَتْ لَهُ أَحْوَالٌ وَمُكَاشَفَاتٌ**) [البداية والنهاية (١٣/ ١١٧، ١١٨)].

وقال الإمام الذهبي -تلميذ ابن تيمية- رَحِمَهُ ٱللَّهُ: (**الشَّيْخُ الإِمَامُ القُدْوَةُ العَلاَّمَةُ المُجْتَهِدُ شَيْخُ الإِسْلاَمِ** موفق الدِّيْنِ أَبُو مُحَمَّدٍ عَبْدُ اللهِ بنُ أَحْمَدَ بنِ مُحَمَّدِ بنِ قُدَامَةَ بنِ مِقْدَامِ بنِ نَصْرٍ المَقْدِسِيّ، الجَمَّاعِيْلِيّ، ثُمَّ الدِّمَشْقِيّ، الصَّالِحِيّ، الحَنْبَلِيّ، صاحب "**المُغْنِي**") [سير أعلام النبلاء (١٦/ ١٤٩)].

وكذا موقف علماء نجد من ابن قدامة، حيث أنهم يذكرونه بالمشيخة ويترحمون عليه، فمن ذلك قول الشيخ عبد الله بن عبد الرحمن أبا بطين رَحِمَهُ ٱللَّهُ حيث يقول: (**قال الشيخ موفق الدين أبو محمد بن قدامة** رَحِمَهُ ٱللَّهُ **تعالى...**) [الدرر السنية في الأجوبة النجدية (١٢/ ٧١)].

وكذا موقف مشايخ الدولة الإسلامية -أعزها الله-؛ قال الشيخ المجاهد أبو مصعب الزرقاوي -تقبله الله-: (**أو ما لهم قدوة في علماء أمتنا الذين كانوا يتسابقون إلى أرض الجهاد والرباط؟!**

كأمثال العالم العابد المجاهد عبد الله بن المبارك، وسفيان الثوري، وأحمد بن حنبل، وأبي إسحاق الفزاري -الذي كان يوصف بأنه مؤدب أهل الثغور- **وابن قدامة المقدسي**، وشيخ الإسلام ابن تيمية، وأحمد بن إسحاق

Al-I'lam bi Iqalat 'Athrāt al-A'lām (The Announcement of the Removal of the Stumbles of the Great Scholars)

Page 62

He also said about him: *"He excelled, gave fatwas, debated, and mastered many fields of knowledge, along with asceticism, worship, piety, humility, good character, generosity, modesty, and a beautiful appearance. He had a light and radiance, and was known for his abundant recitation of the Qur'an, prayer, fasting, and standing in prayer. He followed a good method and adhered to the path of the righteous predecessors. He also had states and mystical experiences."* [Al-Bidaya wa'l-Nihaya (13/117, 118)].

Imam al-Dhahabi, the student of Ibn Taymiyyah, may Allah have mercy on him, said: *"The Sheikh, Imam, and exemplary scholar, the mujtahid, Sheikh al-Islam, Muwaffaq al-Din Abu Muhammad Abdullah bin Ahmad bin Qudamah bin Miqdām bin Nasr Al-Maqdisi, Al-Jama'ilī, then Al-Dimashqi, Muhammad bin al-Sāliḥī, al-Hanbali, author of 'Al-Mughni.'"* [Siyar A'lam al-Nubala (16/149)].

The scholars of Najd also hold Ibn Qudamah in high regard, mentioning him as a Sheikh and praying for him. One of them, Sheikh Abdullah bin Abdulrahman Aba Batin, may Allah have mercy on him, said: *"Sheikh Muwaffaq al-Din Abu Muhammad bin Qudamah, may Allah have mercy on him, said..."* [Al-Durar al-Sunniya fi al-Ajwiba al-Najdiyya (12/71)].

Similarly, the scholars of the Islamic State - may Allah honor it - have expressed their respect for Ibn Qudamah. Sheikh Abu Musab al-Zarqawi, may Allah accept him, said: *"Do they not have role models among the scholars of our Ummah who hastened to the land of jihad and guarding? Such as the pious, devout, and scholarly Abdullah bin Mubarak, Sufyan al-Thawri, Ahmad bin Hanbal, Abu Ishaq al-Fazari who was described as the educator of the people of the frontiers, and Ibn Qudamah al-Maqdisi, and Sheikh al-Islam Ibn Taymiyyah, and Ahmad bin Ishaq..."*

السرماري الذي قال عنه الإمام الحافظ الدمشقي (كان مع فرط شجاعته من العلماء العابدين) والإمام الحافظ أبي أحمد الكرخي وسمي بالقصاب لكثرة ما قتل في مغازيه.

أو ما لهم أسوة في علماء المغرب حينما قاموا غيرة على هذا الدين وحكموا بكفر العُبيديين من جراء تبديلهم لشرع رب العالمين وحرضوا الأمة على قتالهم، وقادوا الجمع على جهادهم). ا.هـ [وعاد أحفاد ابن العلقمي].

وقال أيضًا -تقبله الله-: (ومن فقه الحنابلة؛ قال ابن قدامة رَحِمَهُ ٱللَّهُ في الكافي: (وإن تترسوا بأسارى المسلمين أو أهل الذمة لم يجز رميهم إلا في حال التحام الحرب والخوف على المسلمين لأنهم معصومون بأنفسهم فلم يبح التعرض بإتلافهم من غير ضرورة، وفي حال الضرورة يُباح رميهم لأن حفظ الجيش أهم) **انتهى كلامه** رَحِمَهُ ٱللَّهُ). ا.هـ [وعاد أحفاد ابن العلقمي].

وقال الشيخ الإمام أبو عمر البغدادي -تقبله الله-: (قال ابن قدامةَ رَحِمَهُ ٱللَّهُ: وإذا خشي الأسرَ فالأولى له أن يُقاتل حتى يُقتل ولا يُسلِم نفسه للأسر) [وقاتلوا المشركين كافة].

Al-I'lam bi Iqalat 'Athrāt al-A'lām (The Announcement of the Removal of the Stumbles of the Great Scholars)

Page 63

The *Sarmari*, whom Imam Al-Hafiz Al-Dimashqi (may Allah have mercy on him) described as *"With his extreme courage, he was among the devout scholars,"* and Imam Al-Hafiz Abu Ahmad Al-Karkhi, was called *"Al-Qassab"* because of the many battles he fought in.

He also mentioned the example of the scholars of the Maghreb, who, out of zeal for this religion, declared the *'Abidiyyun* (Fatimids) as disbelievers due to their alteration of the law of Allah, and they encouraged the Ummah to fight them, leading the masses to wage jihad against them. [*Wa 'Aad Ahfad Ibn al-'Alqami*]

He also mentioned, may Allah accept him, saying: *"From the Fiqh of the Hanbalis, Ibn Qudamah, may Allah have mercy on him, said in Al-Kafi: 'If the Muslims or the People of the Covenant (Ahl al-Dhimma) are used as human shields, it is not permissible to target them unless there is direct engagement in battle and there is a threat to the Muslims, for they are sacred. It is unlawful to harm them without necessity. In the case of necessity, it becomes permissible to target them as the protection of the army is paramount.' End of his statement, may Allah have mercy on him."* [*Wa 'Aad Ahfad Ibn al-'Alqami*]

The Imam and scholar Abu Umar al-Baghdadi, may Allah accept him, also mentioned: *"Ibn Qudamah, may Allah have mercy on him, said: 'If one fears capture, it is better for him to fight until he is killed, rather than surrendering himself to be captured.'"* [*Qatilu al-Mushrikeen Kafatan*].

فصل

أقوال علماء التوحيد وشيوخ الملة في أبي عبد الله محمد بن أحمد بن أبي بكر بن فرح الأنصاري الخزرجي شمس الدين القرطبي (المتوفى: ٦٧١ هـ)[1]:

قال شيخ الإسلام ابن تيمية رَحِمَهُ ٱللَّهُ بعد أن ذكر حكمه على تفسير الزمخشري: (**وَتَفْسِيرُ الْقُرْطُبِيِّ خَيْرٌ مِنْهُ بِكَثِيرٍ وَأَقْرَبُ إلَى طَرِيقَةِ أَهْلِ الْكِتَابِ وَالسُّنَّةِ وَأَبْعَدُ عَنْ الْبِدَعِ**، وَإِنْ كَانَ كُلُّ مَنْ كَتَبَ هَذِهِ الْكُتُبَ لَا بُدَّ أَنْ تَشْتَمِلَ عَلَى مَا يُنْقَدُ لَكِنْ يَجِبُ الْعَدْلُ بَيْنَهَا وَإِعْطَاءُ كُلِّ ذِي حَقٍّ حَقَّهُ) [الفتاوى الكبرى (٥/ ٨٥)].

ونجد شيخ الإسلام يعقد فصلًا في الاستدلال بكلام القرطبي في معنى الاستواء، فيقول: (**كلام أبي عبد الله القرطبي في شرح معنى الاستواء:**

وقال أبو عبد الله القرطبي المالكي لما ذكر اختلاف الناس في تفسير (الاستواء)...). ا.هـ [درء تعارض العقل والنقل (٦/ ٢٥٨)].

وكذا صنع تلميذه العلامة ابن القيم رَحِمَهُ ٱللَّهُ حيث قال: (**قَوْلُ أَبِي عَبْدِ اللَّهِ الْقُرْطُبِيِّ الْمَالِكِيِّ صَاحِبِ التَّفْسِيرِ الْمَشْهُورِ:**

---

(١) القرطبي؛ ممن يتأول صفات الله عز وجل كالنزول والكلام، وهذا واضح من خلال تفسيره وكذا من خلال كتابه في الأسماء والصفات.

Section:

Statements of the Scholars of Tawhid and the Sheikhs of the Ummah regarding Abu Abdullah Muhammad ibn Ahmad ibn Abi Bakr ibn Farah al-Ansari al-Khazraji Shams ad-Din al-Qurtubi (d. 671 AH):

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him), after mentioning his judgment on the interpretation of al-Zamakhshari, said: *"The interpretation of al-Qurtubi is far better than it and is closer to the methodology of the people of the Book and the Sunnah, and farther from innovation. Although every scholar who writes these books will inevitably include things that can be criticized, justice must be maintained between them, and everyone who has a right must have their right given to them."* [*Al-Fatawa al-Kubra* (A0/0)]

Shaykh al-Islam also dedicated a section in his work *"Dar' Ta'arud al-Aql wa al-Naql"* regarding the interpretation of the word *"Istawa"*, saying: *"The statement of Abu Abdullah al-Qurtubi in explaining the meaning of Istawa: Abu Abdullah al-Qurtubi, the Maliki scholar, when mentioning the disagreement of people regarding the interpretation of Istawa... "* [*Dar' Ta'arud al-Aql wa al-Naql* (6/258)].

Likewise, his student, the scholar Ibn al-Qayyim (may Allah have mercy on him), said: *"The statement of Abu Abdullah al-Qurtubi, the Maliki scholar and author of the famous tafsir, is..."*

(*Note: Al-Qurtubi is one of those who interpreted the attributes of Allah, such as descent and speech. This is evident from his tafsir and also his book on names and attributes.*)

قَوْلُ أَبِي عَبْدِ اللهِ الْقُرْطُبِيِّ الْمَالِكِيِّ صَاحِبِ التَّفْسِيرِ الْمَشْهُورِ: قَالَ فِي قَوْلِهِ تَعَالَى: ﴿**الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى**﴾ هَذِهِ مَسْأَلَةُ الِاسْتِوَاءِ...). ا.هـ [اجتماع الجيوش الإسلامية (٢/ ٢٦٣)].

وتبعهما على ذلك علماء نجد، حيث يقول الشيخ حمد بن ناصر بن معمر رَحِمَهُ ٱللَّهُ: (**ذكر كلام الإمام العالم العلامة أبي عبد الله القرطبي، صاحب التفسير الكبير**) [الدرر السنية في الأجوبة النجدية (٣/ ١٥٢)].

وقال الشيخ عبد الله بن عبد اللطيف بن عبد الرحمن بن حسن بن محمد بن عبد الوهاب رحمهم الله: (**قال الإمام القرطبي** رَحِمَهُ ٱللَّهُ: وإليه ذهب ابن حبيب، وذكره عن أصحاب مالك، وهو قول ابن وهب، والأشهر من مذهب الشافعي) [الدرر السنية في الأجوبة النجدية (٧/ ٥٠٠)].

وقال الشيخ محمد بن عبد اللطيف: (**قال القرطبي** رَحِمَهُ ٱللَّهُ، في تفسيره عند قوله تعالى: ﴿**لا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ**﴾ [سورة آل عمران آية: ١١٨]: نهى الله عباده المؤمنين، أن يتخذوا من الكفار واليهود، وأهل الأهواء والبدع، أصحابًا وأصدقاء) [الدرر السنية في الأجوبة النجدية (٨/ ٤٤٩)].

وقال عبد الله بن محمد بن حميد: (بل نقل الإمام القرطبي إجماع أهل العلم على تحريم الغناء) [الدرر السنية في الأجوبة النجدية (١٥/ ١١٤)].

وكذا مشايخ الدولة الإسلامية -أعزها الله-، حيث أنهم يصفون القرطبي بالإمامة ويترحمون عليه وينهون عن تكفيره، قال الشيخ المجاهد

Al-I'lam bi Iqalat 'Athrāt al-A'lām (The Announcement of the Removal of the Stumbles of the Great Scholars)

Page 70

Section:

The statement of **Abu Abdullah al-Qurtubi**, the Maliki scholar and author of the famous tafsir, regarding Allah's statement *"The Most Merciful, who is above the Throne, Istawa"* (Qur'an 20:5), is as follows: *"This is the issue of Istawa..."* [*Ijtima' al-Juyush al-Islamiyya* (2/263)].

Following this, the scholars of Najd also echoed similar sentiments. Shaykh **Hamad ibn Nasser ibn Ma'mar** (may Allah have mercy on him) said: *"He mentioned the words of the great scholar, Imam Abu Abdullah al-Qurtubi, the author of the large tafsir."* [*Al-Durar al-Sunniyya fi al-Ajwiba al-Najdiyya* (3/152)].

Shaykh **Abdullah ibn Abd al-Latif ibn Abd al-Rahman ibn Hassan ibn Muhammad ibn Abd al-Wahhab** (may Allah have mercy on them) said: *"Imam al-Qurtubi (may Allah have mercy on him) said: 'This is the opinion of Ibn Habib, and he mentioned it from the companions of Malik, and it is the opinion of Ibn Wahb, and the most famous view from the school of Imam al-Shafi'i."* [*Al-Durar al-Sunniyya fi al-Ajwiba al-Najdiyya* (7/500)].

Shaykh **Muhammad ibn Abd al-Latif** said: *"Al-Qurtubi (may Allah have mercy on him) said in his tafsir on the verse, 'Do not take as allies those who are not of your kind, such as the disbelievers and Jews, and those who follow innovations and heresies' (Qur'an 3:118): Allah has prohibited His believing servants from taking the disbelievers, Jews, and people of desires and innovations as companions and friends."* [*Al-Durar al-Sunniyya fi al-Ajwiba al-Najdiyya* (8/449)].

Abdullah ibn Muhammad ibn Hamid also stated: *"Indeed, Imam al-Qurtubi reported the consensus of the scholars on the prohibition of music."* [*Al-Durar al-Sunniyya fi al-Ajwiba al-Najdiyya* (15/114)].

The scholars of the Islamic State - may Allah honor it - also describe al-Qurtubi as an imam and invoke blessings upon him, warning against declaring him as a disbeliever. Shaykh **al-Mujahid** said: [quote continues].

أبو مصعب الزرقاوي -تقبله الله-: (**قال القرطبي** رَحِمَهُ ٱللَّهُ: (وهذا تهديد شديد، ووعيد مؤكد في ترك النفير) [القتال؛ قدر الطائفة المنصورة].

وقال أيضًا -تقبله الله-: (**وقال القرطبي** رَحِمَهُ ٱللَّهُ: (قوله تعالى والفتنة أشد من الكفر أي الفتنة التي حملوكم عليها وراموا رجوعكم بها إلى الكفر أشد من القتل). انتهى كلامه رَحِمَهُ ٱللَّهُ) [وعاد أحفاد ابن العلقمي].

وقال أيضًا -تقبله الله-: (**وقال القرطبي** رَحِمَهُ ٱللَّهُ **في تفسيره**: (قد يجوز قتل الترس ولا يكون فيه اختلاف إن شاء الله وذلك إذا كانت المصلحة ضرورية كلية قطعية فمعنى كونها ضرورية أنها لا يحصل الوصول إلى الكفار إلا بقتل الترس، ومعنى أنها كلية أنها قاطعة لكل الأمة حتى يحصل من قتل الترس مصلحة كل المسلمين، فإن لم يفعل قتل الكفار الترس واستولوا على كل الأمة، ومعنى كونها قطعية أن تلك المصلحة حاصلة من قتل الترس قطعًا)) [وعاد أحفاد ابن العلقمي].

وقال الشيخ الإمام أبو عمر البغدادي -تقبله الله-: (**وقال القرطبي** رَحِمَهُ ٱللَّهُ في تفسير الآية: وهو يتضمن تخليص المستضعفين من أيدي الكفرة المشركين الذين يسومونهم سوء العذاب ويفتنونهم عن الدين) [وقاتلوا المشركين كافة].

وجاء في كتاب إعلام الأنام بميلاد دولة الإسلام، الذي أخرجته مؤسسة الفرقان، وقدم من المتحدث الرسمي باسم دولة العراق الإسلامية

"The Announcement of the Removal of the Mistakes of the Distinguished Scholars"

Abu Musab al-Zarqawi (may Allah accept him) said: (Al-Qurtubi, may Allah have mercy on him, said: "This is a severe threat and a definite warning regarding neglecting the call to fight") [Jihad; The Position of the Victorious Group].
He also said, (may Allah accept him): Al-Qurtubi, may Allah have mercy on him, said: "The saying of Allah, 'and the trial is worse than killing' [Surah Al-Baqarah, 2:217], means that the trial which they have forced upon you and have tried to bring you back to disbelief is worse than killing." End of his statement, may Allah have mercy on him) [And the descendants of Ibn al-‘Alqami].
He also said, (may Allah accept him): Al-Qurtubi, may Allah have mercy on him, in his tafsir (exegesis), said: "It may be permissible to kill the one who holds human shields, and there is no disagreement about this, Insha'Allah (if Allah wills), when the necessity is urgent, total, and decisive. This means that the only way to reach the enemy is by killing the human shield. And the meaning of it being total is that it is decisive for the entire nation, so that killing the human shield benefits all the Muslims. If this is not done, the enemy will kill the human shield and take control of the entire nation. And the meaning of it being decisive is that the benefit from killing the human shield is certain." [And the descendants of Ibn al-‘Alqami].
Shaykh Imam Abu Umar al-Baghdadi (may Allah accept him) said: (Al-Qurtubi, may Allah have mercy on him, said in his tafsir of the verse: "This involves delivering the oppressed from the hands of the disbelieving idolaters who torment them with severe punishment and try to tempt them away from the faith") [And fight the disbelievers entirely].
It is also mentioned in the book *"The Announcement of the People of Islam with the Birth of the Islamic State,"* which was published by the Al-Furqan Foundation, and presented by the official spokesperson of the Islamic State of Iraq.

(ص: ٥٢): **(قال الإمام القرطبي**: (قال تعالى خذ من أموالهم صدقة وذلك لا يوجب الإقتصار عليه وحده)).

وقال الشيخ المجاهد أبو محمد العدناني -تقبله الله-: (قال الإمام القرطبي في تفسيره: هذه الآية أصل في نصب إمام وخليفة؛ يُسمَع له ويُطاع...) [هذا وعد الله].

وقال أيضًا -تقبله الله-: (قال الإمام القرطبي رَحِمَهُ ٱللَّهُ: فإن الله تعالى يأمر بالألفة وينهى عن الفرقة...) [فذرهم وما يفترون].

وقال الشيخ المجاهد أبو الحسن المهاجر -حفظه الله-: (وأصل الشراء بين الخلق **كما قال القرطبي** رَحِمَهُ ٱللَّهُ هو أن يعوضوا عما خرج من أيديهم ما كان أنفع لهم أو مثلما خرج عنهم في النفع...) [فاصبر إن وعد الله حق].

"The Announcement of the Removal of the Mistakes of the Distinguished Scholars"

(Page 52):
Al-Imam Al-Qurtubi said: "Allah, the Almighty, said: 'Take from their wealth a charity,' and this does not imply that it is limited to only this one obligation."

Sheikh Mujahid Abu Muhammad al-Adnani (may Allah accept him) said: "Imam Al-Qurtubi said in his tafsir: This verse is a fundamental principle for appointing an Imam and Caliph, who must be listened to and obeyed..." [This is the promise of Allah].

He also said (may Allah accept him): "Imam Al-Qurtubi, may Allah have mercy on him, said: 'Indeed, Allah commands unity and forbids division...'" [So leave them to their fabrications].

Sheikh Mujahid Abu al-Hasan al-Muhajir (may Allah protect him) said: "The basis of buying and selling among people, as Imam Al-Qurtubi, may Allah have mercy on him, said, is that they exchange what has left their hands with something that is more beneficial for them, or something equivalent in benefit..." [So be patient, indeed, the promise of Allah is true].

فصل

أقوال علماء التوحيد وشيوخ الملة في أبي زكريا محيي الدين يحيى بن شرف النووي (المتوفى: ٦٧٦ هـ):

لقد كان شيخ الإسلام ابن تيمية رَحِمَهُ ٱللَّهُ ينقل عن الإمام النووي ويعتد بأقواله، ومن ذلك قوله: (**وقال أبو زكريا النووي** في شرح المهذب لما ذكر قول أبي إسحاق: ويستحب زيارة قبر النبي ﷺ، لما روي عن ابن عمر عن النبي ﷺ أنه قال: (من زار قبري وجبت له شفاعتي) قال النووي: أما حديث ابن عمر فرواه أبو بكر البزار والدارقطني والبيهقي بإسنادين ضعيفين جدًّا) [الإخنائية أو الرد على الإخنائي - ت العنزي (ص: ١٤١)].

وقال أيضًا: (كما ذكر القولين أبو زكريا النووي في شرح مسلم) [الإخنائية أو الرد على الإخنائي - ت العنزي (ص: ٤٠٧)].

وقال في "مجموع الفتاوى" (٣/ ٢٢٤): (**وَقَدْ نَقَلَهُ بِخَطِّهِ أَبُو زَكَرِيَّا النَّوَوِيُّ**).

وكذا العلامة ابن القيم -تلميذ ابن تيمية- رَحِمَهُ ٱللَّهُ، حيث قال: (**وكذلك قال أبو زكريا النووى في "روضته"**) [إغاثة اللهفان من مصايد الشيطان (١/ ٢٢٨)].

"The Announcement of the Removal of the Mistakes of the Distinguished Scholars"

Chapter: The Words of the Scholars of Tawhid and the Sheikhs of the Ummah about Abu Zakariya Muhyi al-Din Yahya bin Sharaf al-Nawawi (d. 676 AH)

Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, used to quote and rely on the words of Imam al-Nawawi. Among these quotes, he mentioned:
"And Abu Zakariya al-Nawawi said in his explanation of al-Muhadhdhab when he mentioned the statement of Abu Ishaq: 'It is recommended to visit the grave of the Prophet, peace be upon him, due to the narration from Ibn Umar that the Prophet said: 'Whoever visits my grave, my intercession becomes obligatory for him.' Imam al-Nawawi said: As for the hadith of Ibn Umar, it was narrated by Abu Bakr al-Bazzar, al-Daraqutni, and al-Bayhaqi with very weak chains of narration.'"
[Ref: *Al-Ikhnaiya or Response to the Ikhnaiy* - Trans. by al-Anzi, p. 141].

He also said:
"As mentioned, the two opinions were also presented by Abu Zakariya al-Nawawi in his explanation of *Sahih Muslim***."**
[Ref: *Al-Ikhnaiya or Response to the Ikhnaiy* - Trans. by al-Anzi, p. 407].

And in *Majmu' al-Fatawa* (Vol. 3, p. 224), he wrote:
"This was also transmitted in his own handwriting by Abu Zakariya al-Nawawi."

Similarly, the scholar Ibn al-Qayyim, the student of Ibn Taymiyyah, may Allah have mercy on him, said:
"And similarly, Abu Zakariya al-Nawawi mentioned in his 'Rawdat al-Talibin'..."
[Ref: *Ighathat al-Lahfan min Masa'id al-Shaytan* (p. 228)].

بل ويذكره بالمشيخة ويترحم عليه، ومن ذلك قوله: (وَقد حكى غير وَاحِد الْإِجْمَاع على أَن الصَّلَاة على جَمِيع النَّبِيين مَشْرُوعَة **مِنْهُم الشَّيْخ محيي الدّين النَّوَوِيّ** رَحِمَهُ ٱللَّهُ وَغَيره) [جلاء الأفهام (ص: ٤٦٣)].

وقال الإمام ابن كثير -تلميذ ابن تيمية- رَحِمَهُ ٱللَّهُ: (**الشَّيْخُ مُحْيِي الدِّين النَّوَوِيُّ** يَحْيَى بن شرف بْنِ حَسَنِ بْنِ حُسَيْنِ بْنِ جُمُعَةَ بْنِ حزام الحازمي الْعَالِمِ، مُحْيِي الدِّين أَبُو زَكَرِيَّا النَّوَوِيُّ ثُمَّ الدِّمَشْقِيُّ الشَّافِعِيُّ **الْعَلَّامَةُ شَيْخُ الْمَذْهَبِ، وَكَبِيرُ الْفُقَهَاءِ فِي زَمَانِهِ**، وُلِدَ بِنَوَى سَنَةَ إِحْدَى وَثَلَاثِينَ وَسِتِّمِائَةٍ، وَنَوَى قَرْيَةٌ مِنْ قُرَى حَوْرَانَ) [البداية والنهاية (١٣/ ٣٢٦)].

وقال الإمام الذهبي -تلميذ ابن تيمية- رَحِمَهُ ٱللَّهُ **عن النووي**: (وكان مذهبه فِي الصّفات السّمعية السّكوت وإمرارها كما جاءت، وربّما تأوّل قليلًا فِي شرح مسلم.

والنووي رجل أشعري العقيدة معروف بذلك، يبدع من خالفه ويبالغ في التغليظ عليه). ا.هـ [تاريخ الإسلام (١٥/ ٣٣٢)].

ومع ذلك يقول الإمام الذهبي في ترجمته: (يحيى بْن شرف بْن مُرّي بْن حسن بْن حُسَيْن، **مفتي الأمَّة، شيخ الإِسْلَام، محيي الدّين، أبو زكريّا النّواويّ، الحافظ الفقيه الشّافعيّ الزّاهد، المتوفى: ٦٧٦ هـ، أحد الأعلام**، وُلِدَ فِي العَشْر الأوسط من المحرَّم سنة إحدى وثلاثين بنَوى...

والنَّووي بحذْف الألِف، ويجوز إثباتها). ا.هـ [تاريخ الإسلام (١٥/ ٣٢٤)].

"The Announcement of the Removal of the Mistakes of the Distinguished Scholars"

79

He is also referred to as a sheikh, and prayers are offered for him, as mentioned in the following:
"It has been reported by more than one person that there is consensus on the legitimacy of sending prayers upon all the Prophets, including the Sheikh, Muhyi al-Din al-Nawawi, may Allah have mercy on him, and others."
[Ref: *Jala' al-Afham* (p. 463)].

Imam Ibn Kathir, the student of Ibn Taymiyyah, may Allah have mercy on him, said:
"The Sheikh, Muhyi al-Din al-Nawawi, Yahya bin Sharaf bin Hasan bin Hussayn bin Jum'ah bin Hizam al-Hazimi, the scholar, known as 'Muhayyi al-Din', Abu Zakariya al-Nawawi, then the Damascene Shafi'i scholar, a distinguished scholar of his madhhab and a prominent jurist in his time, was born in Nawa in the year 631 AH. Nawa is a village in the region of Hawran."
[Ref: *Al-Bidaya wa'l-Nihaya* (13/326)].

Imam al-Dhahabi, a student of Ibn Taymiyyah, may Allah have mercy on him, wrote about al-Nawawi:
"His stance on the auditory attributes was to remain silent and to affirm them as they came. He may have interpreted a few in his explanation of *Sahih Muslim***. Al-Nawawi was an Ash'ari in belief, known for this, and he would innovate against those who opposed him, exaggerating in his strictness against them."**
[Ref: *Tareekh al-Islam* (15/332)].

Nonetheless, Imam al-Dhahabi, in his biography of al-Nawawi, said:
"Yahya bin Sharaf bin Mury bin Hasan bin Hussayn, the Mufti of the Ummah, the Sheikh of Islam, Muhyi al-Din, Abu Zakariya al-Nawawi, the Hafiz, the jurist, the ascetic, passed away in 676 AH. He was born in the middle ten days of Muharram in the year 631 AH in Nawa... The name 'al-Nawawi' may be written without the 'al', although it is acceptable to write it with the 'al'."
[Ref: *Tareekh al-Islam* (15/324)].

وقال أيضًا رَحِمَهُ ٱللَّهُ: **(وقد نفع الله الأمَّة بتصانيفه، وانتشرت فِي الأقطار وجُلبت إِلَى الأمصار،** فمنها: "المنهاج فِي شرح مُسْلِم"، وكتاب "الأذكار"، وكتاب "رياض الصالحين"، وكتاب "الأربعين حديثًا"، وكتاب "الإرشاد" فِي علوم الحديث، وكتاب "التّيسير" فِي مختصر الإرشاد المذكور، وكتاب "المبهمات"، وكتاب "التحرير في ألفاظ التنبيه"، و"العمدة في صحيح التنبيه"، و"الإيضاح" في المناسك، و"الإيجاز فِي المناسك"، وله أربع مناسك أُخَر. وكتاب "التّبيان فِي آداب حملة القرآن"، وفتاوى له. و"الروضة" في أربع مجلدات، و"المنهاج" في المذهب، و"المجموع" فِي شرح المهذّب، بلغ فِيهِ إِلَى باب المصراة فِي أربع مجلدات كِبار. وشَرَح قطعةً من "الْبُخَارِيّ"، وقطعة جيّدة من أوّل "الوسيط"، وقطعة فِي "الأحكام"، وقطعة كبيرة فِي "تهذيب الأسماء واللغات"، وقطعة مسودة فِي طبقات الفُقهاء، وقطعة فِي "التّحقيق" فِي الفِقْه إِلَى باب صلاة المسافر) [تاريخ الإسلام (١٥/ ٣٢٩، ٣٣٠)].

إلى أن قال: (قلت: ولا يحتمل كتابنا أكثر ممّا ذكرنا من سيرة هَذَا السّيّد رحمة اللهّ عليه). ا.هـ [تاريخ الإسلام (١٥/ ٣٣٢)].

وقال الإمام ابن مفلح -تلميذ ابن تيمية- رَحِمَهُ ٱللَّهُ: **(وَقَدْ قَالَ الشَّيْخُ مُحْيِي الدِّينِ النَّوَوِيُّ** رَحِمَهُ ٱللَّهُ: لَا يَنْبَغِي أَنْ يُتْرَكَ الذِّكْرُ بِاللِّسَانِ مَعَ الْقَلْبِ خَوْفًا مِنْ أَنْ يُظَنَّ بِهِ الرِّيَاءُ بَلْ يَذْكُرُ بِهِمَا جَمِيعًا) [الآداب الشرعية والمنح المرعية (١/ ٢٦٦)].

"The Announcement of the Removal of the Mistakes of the Distinguished Scholars"

70

He also said, may Allah have mercy on him:
"Allah has benefited the Ummah through his writings, which have spread to various regions and been brought to different cities. Among these are: 'Al-Minhaj in the Explanation of Sahih Muslim,' 'Al-Adhkar,' 'Riyad al-Salihin,' 'Arba'in Hadith,' 'Al-Irshad' in the science of Hadith, 'Al-Taysir,' which is a summary of 'Al-Irshad,' 'Al-Mubhamat,' 'Al-Tahrir in the Words of al-Tanbih,' 'Al-Umda in Sahih al-Tanbih,' 'Al-Iydah' in Hajj rituals, 'Al-Ijaz in Hajj rituals,' and he has four other books on Hajj. There is also 'Al-Tibyan in the Etiquette of the Quran Carriers,' along with his fatwas, 'Al-Rawda' in four volumes, 'Al-Minhaj' in the madhhab, and 'Al-Majmu' in explaining al-Mahzab, where he reached the section on 'al-Misra' in four large volumes. He also explained part of 'Sahih al-Bukhari,' a good portion of 'Al-Wasit,' a section in 'Al-Ahkam,' a significant portion of 'Tahdhib al-Asma' wal-Lughat,' a draft in 'The Categories of Jurists,' and a substantial piece in 'Al-Tahqiq' in fiqh, reaching the section on the prayer of the traveler."
[Ref: *Tareekh al-Islam* (15/329, 330)].

It continues, stating:
"I said: Our book cannot accommodate more than what we have mentioned regarding the biography of this noble man, may Allah have mercy on him."
[Ref: *Tareekh al-Islam* (15/332)].

Imam Ibn Muflih, a student of Ibn Taymiyyah, may Allah have mercy on him, said:
"Sheikh Muhyi al-Din al-Nawawi, may Allah have mercy on him, said: 'It is not appropriate to leave the remembrance with the tongue while the heart is distracted out of fear that people might think it is done for showing off (riya'). Rather, both the tongue and the heart should be engaged in remembrance together.'"
[Ref: *Al-Adab al-Shar'iyyah wa'l-Minh al-Mar'iyyah* (1/266)].

وقال أيضًا: (وَقَدْ قَالَ **الشَّيْخُ مُحْيِي الدِّينِ النَّوَوِيُّ** رَحِمَهُ ٱللَّهُ فِي "عَلَيْكُمْ السَّلَامُ" مَا سَبَقَ...) [الآداب الشرعية والمنح المرعية (١/ ٣٨٣)].

وقال أيضا: (**قَالَ أَبُو زَكَرِيَّا النَّوَوِيُّ** رَحِمَهُ ٱللَّهُ: **أَجْمَعَ الْمُسْلِمُونَ** عَلَى وُجُوبِ تَعْظِيمِ الْقُرْآنِ الْعَزِيزِ). [الآداب الشرعية والمنح المرعية (٢/ ٢٨٦)].

وقال الإمام ابن رجب -تلميذ ابن القيم- رَحِمَهُ ٱللَّهُ: (وَأَمْلَى الْإِمَامُ الْحَافِظُ أَبُو عَمْرِو بْنُ الصَّلَاحِ مَجْلِسًا سَمَّاهُ "الْأَحَادِيثَ الْكُلِّيَّةَ" جَمَعَ فِيهِ الْأَحَادِيثَ الْجَوَامِعَ الَّتِي يُقَالُ: إِنَّ مَدَارَ الدِّينِ عَلَيْهَا، وَمَا كَانَ فِي مَعْنَاهَا مِنَ الْكَلِمَاتِ الْجَامِعَةِ الْوَجِيزَةِ، فَاشْتَمَلَ مَجْلِسُهُ هَذَا عَلَى سِتَّةٍ وَعِشْرِينَ حَدِيثًا.

ثُمَّ إِنَّ الْفَقِيهَ الْإِمَامَ الزَّاهِدَ الْقُدْوَةَ أَبَا زَكَرِيَّا يَحْيَى النَّوَوِيَّ رَحْمَةُ اللهِ عَلَيْهِ أَخَذَ هَذِهِ الْأَحَادِيثَ الَّتِي أَمْلَاهَا ابْنُ الصَّلَاحِ، وَزَادَ عَلَيْهَا تَمَامَ اثْنَيْنِ وَأَرْبَعِينَ حَدِيثًا، وَسَمَّى كِتَابَهُ "بِالْأَرْبَعِينَ"، وَاشْتَهَرَتْ هَذِهِ الْأَرْبَعُونَ الَّتِي جَمَعَهَا، وَكَثُرَ حِفْظُهَا، وَنَفَعَ اللهُ بِهَا بِبَرَكَةِ نِيَّةِ جَامِعِهَا، وَحُسْنِ قَصْدِهِ رَحِمَهُ ٱللَّهُ). ا.هـ [جامع العلوم والحكم (١/ ٥٦)].

ونجد أن علماء نجد ينقلون عن النووي ويصفونه بالمشيخة والإمامة ويترحمون عليه، من ذلك أن الشيخ محمد بن عبد الوهاب رَحِمَهُ ٱللَّهُ **يقول في "مفيد المستفيد في كفر تارك التوحيد"**(١): (وأما كلام الشافعية فقال

(١) (مطبوع ضمن مؤلفات الشيخ محمد بن عبد الوهاب، الجزء الأول) (ص: ٣٠٥).

"The Announcement of the Removal of the Mistakes of the Distinguished Scholars"

71

He also said, may Allah have mercy on him:
"And Sheikh Muhyi al-Din al-Nawawi, may Allah have mercy on him, said in 'Alaykum as-Salam' what has preceded..."
[Ref: *Al-Adab al-Shar'iyyah wa'l-Minh al-Mar'iyyah* (1/383)].

He also said:
"Abu Zakariya al-Nawawi, may Allah have mercy on him, said: 'The Muslims have unanimously agreed on the obligation to honor the Qur'an al-Aziz.'"
[Ref: *Al-Adab al-Shar'iyyah wa'l-Minh al-Mar'iyyah* (2/286)].

Imam Ibn Rajab, a student of Ibn al-Qayyim, may Allah have mercy on him, said:
"The Imam and Hafiz Abu Amr ibn al-Salah gave a session called 'Al-Ahadith al-Kulliyyah,' in which he gathered comprehensive hadiths that are said to form the core of the religion, as well as concise and comprehensive words of similar meaning. This session contained twenty-six hadiths. Then the jurist, ascetic, and exemplary Imam Abu Zakariya Yahya al-Nawawi, may Allah have mercy on him, took these hadiths compiled by Ibn al-Salah and added forty-two more, naming his book 'Al-Arba'in' (The Forty Hadiths). These forty hadiths became well-known, widely memorized, and were beneficial, with Allah granting blessings to the compiler due to his good intention and sincerity, may Allah have mercy on him."
[Ref: *Jami' al-'Ulum wal-Hikam* (1/56)].

We find that the scholars of Najd also cite al-Nawawi, describing him as a leading figure and imam, and they invoke blessings upon him. For instance, Sheikh Muhammad ibn Abd al-Wahhab, may Allah have mercy on him, says in *Mufid al-Mustafid fi Kufr Tarik al-Tawhid* (1):
"As for the words of the Shafi'is, he said..."
[Ref: *Mufid al-Mustafid fi Kufr Tarik al-Tawhid* (1), p. 305].

صاحب الروضة رَحِمَهُ ٱللَّهُ: إن المسلم إذا ذبح للنبي ﷺ كفر). ا.هـ أي: روضة الطالبين وعمدة المفتين للإمام النووي رَحِمَهُ ٱللَّهُ.

وقال الشيخ عبد الرحمن بن حسن بن الشيخ محمد بن عبد الوهاب - رحمهم الله-: (**قال النووي** رَحِمَهُ ٱللَّهُ: وللإنسان أربع رباعيات...). ا.هـ [فتح المجيد شرح كتاب التوحيد (ص: ١٨٥)].

وقال أيضًا رَحِمَهُ ٱللَّهُ: (وجزم **النووي** رَحِمَهُ ٱللَّهُ في شرح المهذب بتحريم البناء مطلقا) [فتح المجيد شرح كتاب التوحيد (ص: ٢٤٢)].

وقال أيضًا رَحِمَهُ ٱللَّهُ: (**والنووي كثيرا ما يتأول الأحاديث بصرفها عن ظاهرها فيغفر الله تعالى له**) [فتح المجيد شرح كتاب التوحيد (ص: ١٣٢)].

وقال الشيخ حمد بن ناصر بن معمر رَحِمَهُ ٱللَّهُ: (وقال **النووي** رَحِمَهُ ٱللَّهُ، في شرح مسلم: قال الشافعي رَحِمَهُ ٱللَّهُ، في الأم: رأيت الأئمة بمكة يأمرون بهدم ما يبنى) [الدرر السنية في الأجوبة النجدية (٥/ ٩١)].

وقال أيضًا رَحِمَهُ ٱللَّهُ: (وقد تكلم **النووي** رَحِمَهُ ٱللَّهُ على هذا الحديث، في شرح صحيح مسلم...) [الدرر السنية في الأجوبة النجدية (١٠/ ٣١١)].

وقال أيضًا رَحِمَهُ ٱللَّهُ: (... فتأمل: هذا الباب، الذي ذكره **النووي** رَحِمَهُ ٱللَّهُ **وهو إمام الشافعية، على الإطلاق، تجده صريحا**) [الدرر السنية في الأجوبة النجدية (١٠/ ٣١٣)].

"The Announcement of the Removal of the Mistakes of the Distinguished Scholars"

72

The author of *Al-Rawdah* (may Allah have mercy on him) said: **"If a Muslim slaughters for the Prophet, he commits kufr (disbelief)."**
[Ref: *Rawdat al-Talibin wa 'Umdat al-Muftin* by Imam al-Nawawi, may Allah have mercy on him].

Sheikh Abdul Rahman bin Hassan bin Sheikh Muhammad bin Abdul Wahhab (may Allah have mercy on them) said:
"Al-Nawawi, may Allah have mercy on him, said: 'And the human being has four quadrants...'"
[Ref: *Fath al-Majid Sharh Kitab al-Tawhid* (p. 185)].

He also said, may Allah have mercy on him:
"Al-Nawawi, may Allah have mercy on him, firmly declared the prohibition of building in general in his *Sharh al-Muhadhab***."**
[Ref: *Fath al-Majid Sharh Kitab al-Tawhid* (p. 242)].

He also said, may Allah have mercy on him:
"Al-Nawawi often interprets the hadiths by diverting them from their apparent meaning, and may Allah forgive him for that."
[Ref: *Fath al-Majid Sharh Kitab al-Tawhid* (p. 132)].

Sheikh Hamad bin Nasser bin Ma'mar (may Allah have mercy on him) said:
"Al-Nawawi, may Allah have mercy on him, said in his *Sharh Muslim***: Al-Shafi'i, may Allah have mercy on him, said in** *Al-Umm***: 'I saw the imams in Mecca commanding the demolition of what is built.'"**
[Ref: *Al-Durar al-Sunniyyah fi al-Ajwah al-Najdiyyah* (5/91)].

He also said, may Allah have mercy on him:
"Al-Nawawi, may Allah have mercy on him, discussed this hadith in his *Sharh Sahih Muslim***..."**
[Ref: *Al-Durar al-Sunniyyah fi al-Ajwah al-Najdiyyah* (10/311)].

He also said, may Allah have mercy on him:
"... Reflect on this chapter, which Al-Nawawi, may Allah have mercy on him, mentioned as the Imam of the Shafi'is in general; you will find it to be clear and straightforward."
[Ref: *Al-Durar al-Sunniyyah fi al-Ajwah al-Najdiyyah* (10/313)].

وقال الشيخ عبد الله بن عبد اللطيف: (قال النووي رَحِمَهُ ٱللَّهُ: والمأمور به من إراقة القدور، إنما هو إتلاف المرق عقوبة لهم) [الدرر السنية في الأجوبة النجدية (٧/ ٤٩٥)].

وكذلك شيوخ الدولة الإسلامية وقاداتها، قال الشيخ المجاهد أبو مصعب الزرقاوي -تقبله الله-: ((ومن فقه الشافعية؛ **قال النووي** رَحِمَهُ ٱللَّهُ- **في روضة الطالبين:** (لو تترس الكفار بمسلمين من الأسارى وغيرهم نُظِرَ: إن لم تدع إلى رميهم واحتمل الإعراض عنهم لم يجز رميهم، وإن دعت ضرورة إلى رميهم بأن تترسوا بهم في حال التحام القتال وكانوا بحيث لو كففنا عنهم ظفروا بنا وكثرت نكايتهم، فوجهان: أحدهما لا يجوز الرمي إذا لم يمكن ضرب الكفار إلا بضرب مسلم؛ لأن غايته أن نخاف على أنفسنا، ودم المسلم لا يُباح بالخوف بدليل صورة الإكراه). **انتهى كلامه** رَحِمَهُ ٱللَّهُ) [وعاد أحفاد ابن العلقمي].

وقال الشيخ المجاهد ميسرة الغريب -تقبله الله-: (قال الحافظ السيوطي في "تدريب الراوي": [الصوابُ أنه لا يُقْبَلُ رواية الرافضةِ وسابِّ السلف كما ذكره المصنف في الروضة **-يقصد النووي** رَحِمَهُ ٱللَّهُ-...) [مقاتلة الرافضة في العراق (ص: ٦)].

وقال الشيخ المجاهد أبو حمزة المهاجر -تقبله الله-: (... **قال النووي** رَحِمَهُ ٱللَّهُ: (أي من خير أحوال عيشهم رجلٌ ممسكٌ)) [رمضان شهر النصر والغفران].

"The Announcement of the Removal of the Mistakes of the Distinguished Scholars"

73

Sheikh Abdullah bin Abdul Latif said: **"Al-Nawawi, may Allah have mercy on him, said: 'The commanded act of spilling the pots (of food) is to destroy the broth as a punishment for them.'"**
[Ref: *Al-Durar al-Sunniyyah fi al-Ajwah al-Najdiyyah* (4957)].

Likewise, the leaders and scholars of the Islamic State have also mentioned Imam al-Nawawi's views. Sheikh Mujahid Abu Musab al-Zarqawi (may Allah accept him) said: **"From the jurisprudence of the Shafi'is, Al-Nawawi, may Allah have mercy on him, said in** *Rawdat al-Talibin*: **'If the disbelievers use Muslims (whether prisoners or others) as human shields, the ruling is: if it is not necessary to shoot at them and we can avoid it, then it is not permissible to shoot. But if necessity arises, such as in the heat of battle, and if we refrain from shooting, the disbelievers will overpower us, then there are two opinions: One is that it is not permissible to shoot if the only way to strike the disbelievers is by killing a Muslim, because the ultimate aim is to protect ourselves, and the blood of a Muslim cannot be shed out of fear, as it is similar to coercion.'"**
This is the end of his statement, may Allah have mercy on him. [*And the descendants of Ibn al-'Alqami return.*]

Sheikh Mujahid Maysara al-Gharib (may Allah accept him) said: **"Al-Hafiz al-Suyuti in** *Tadrib al-Rawi* **said: 'The correct opinion is that the narration of the Rafidah (Shia) and those who curse the Companions should not be accepted, as the author in** *Al-Rawdah* **(referring to Al-Nawawi) stated.'"**
[Ref: *Maqatala al-Rafidah fi al-Iraq* (p. 6)].

Sheikh Mujahid Abu Hamza al-Muhajir (may Allah accept him) said: **"... Al-Nawawi, may Allah have mercy on him, said: 'The best situation for their life is a person who is restrained.'"**
[Ref: *Ramadan, the Month of Victory and Forgiveness*].

وقال **أيضًا -تقبله الله-: (قال النووي** رَحِمَهُ ٱللَّهُ عن الطُلَقاء وهم الذين أسلموا من أهل مكّة يوم الفتح...) [مسالك النصر].

وقال الشيخ الإمام أبو عمر البغدادي -تقبله الله-: (قال النووي رَحِمَهُ ٱللَّهُ: "ولو علمت المرأة إنها لو استسلمت امتدت الأيادي إليها لزمها الدفعُ وإن كانت تُقتل") [وقاتلوا المشركين كافة].

وجاء في وجاء كتاب إعلام الأنام بميلاد دولة الإسلام، الذي أخرجته مؤسسة الفرقان، وقدم من المتحدث الرسمي باسم دولة العراق الإسلامية (ص: ١٧): (وقد نقل الإمام النووي الإجماع على انعقاد الإمامة بالاختيار).

وجاء فيه (ص: ٢٣): (وهذا قول ابن خلدون [المقدمة] **والنووي** وابن تيمية وغيرهم **-رحمهم الله-**). ا.هـ

وجاء فيه (ص: ٢٣): **(وسبق كلام الإمام النووي** عند الكلام على تعريف أهل الحل والعقد). ا.هـ

"The Announcement of the Removal of the Mistakes of the Distinguished Scholars"

74

He also said - may Allah accept him -: **"Al-Nawawi, may Allah have mercy on him, said about the** *Tulaqa'* **(those who converted to Islam from the people of Mecca after the conquest)..."**
[Ref: *Masalik al-Nasr*].

Sheikh Imam Abu Omar al-Baghdadi (may Allah accept him) said: **"Al-Nawawi, may Allah have mercy on him, said: 'If a woman knew that if she surrendered, hands would be laid upon her, it would be obligatory for her to resist, even if it led to her death.'"**
[Ref: *Qatalu al-Mushrikeen Kafah*].

In the book *I'lam al-Anam bi Milad Dawlat al-Islam*, published by the Al-Furqan Foundation, and introduced by the official spokesman of the Islamic State of Iraq (p. 17): **"Imam al-Nawawi transmitted the consensus (Ijma') that the leadership (Imamate) is to be established through election."**

It also states (p. 23): **"This is the opinion of Ibn Khaldun [in** *Al-Muqaddimah***], al-Nawawi, Ibn Taymiyyah, and others - may Allah have mercy on them."**
End quote.

It also mentions (p. 23): **"Imam al-Nawawi's earlier statement on the definition of** *Ahl al-Hall wal-Aqd* **(those who have the authority to make binding decisions) has already been discussed."**
End quote.

فصل

أقوال علماء التوحيد وشيوخ الملة في أبي الفضل أحمد بن علي بن محمد بن أحمد بن حجر العسقلاني (المتوفى: ٨٥٢ هـ):

من قرأ لشيوخ وعلماء الدعوة النجدية يجدهم ينقلون عن ابن حجر ويلقبونه بالحافظ ويترحمون عليه، من ذلك قول الشيخ عبد الله بن الشيخ محمد بن عبد الوهاب -رحمهما الله-: (وقول **الحافظ** رَحِمَهُ ٱللَّهُ، في حديث أبي سعيد...) [الدرر السنية في الأجوبة النجدية (٥/ ٣٤٧)].

وقال الشيخ عبد الرحمن بن حسن بن الشيخ محمد بن عبد الوهاب -رحمهم الله-: (**قال الحافظ** رَحِمَهُ ٱللَّهُ: ولم يقع في رواية أبي عثمان في الصحيح) [الدرر السنية في الأجوبة النجدية (٤/ ٢٣٧)].

وقال محمد بن عبد اللطيف: (وقد جمع **الحافظ ابن حجر** رَحِمَهُ ٱللَّهُ في الفتح، والنووي في شرح مسلم...) [الدرر السنية في الأجوبة النجدية (١٦/ ١٥٨)].

وكذا شيوخ الدولة الإسلامية -أعزها الله-، من ذلك كلام الشيخ المجاهد أبي مصعب الزرقاوي -تقبله الله- حيث قال في أثناء رده على الخبيث أبي محمد المقدسي: (**إن كثيرًا من علمائنا كانوا يصنفون التصانيف، مع تماثل مسمياتها**، وما سمعنا إنكار أحدهم على الآخر، كـ(الزهد) لابن المبارك، وابن أبي عاصم، وأحمد بن حنبل، والبيهقي، و(أحكام القرآن)

Chapter

The Statements of the Scholars of Monotheism and the Sheikhs of the Ummah Regarding Abu al-Fadl Ahmad bin Ali bin Muhammad bin Ahmad bin Hajar al-Asqalani (d. 852 AH):

Anyone who reads the works of the scholars and sheikhs of the Najdi da'wah will find that they often quote from Ibn Hajar, referring to him as "Al-Hafidh" and praying for mercy upon him. Among these is the statement of Sheikh Abdullah bin Sheikh Muhammad bin Abdul Wahhab (may Allah have mercy on them): "And the statement of Al-Hafidh (may Allah have mercy on him) in the hadith of Abu Sa'id..." [Al-Durar al-Sunniyyah fi Al-Ajwibah al-Najdiyyah (5/347)].

Sheikh Abdul Rahman bin Hassan bin Sheikh Muhammad bin Abdul Wahhab (may Allah have mercy on them) also said: "Al-Hafidh (may Allah have mercy on him) said: 'It did not occur in the narration of Abu Uthman in the Sahih.'" [Al-Durar al-Sunniyyah fi Al-Ajwibah al-Najdiyyah (4/237)].

Sheikh Muhammad bin Abdul Latif (may Allah have mercy on him) stated: "Al-Hafidh Ibn Hajar (may Allah have mercy on him) compiled in Al-Fath, and Al-Nawawi in his explanation of Sahih Muslim..." [Al-Durar al-Sunniyyah fi Al-Ajwibah al-Najdiyyah (16/158)].

Similarly, the scholars of the Islamic State (may Allah strengthen it) have spoken of him. For example, Sheikh Abu Mus'ab al-Zarqawi (may Allah accept him) said during his response to the vile Abu Muhammad al-Maqdisi: "Many of our scholars used to compile works with similar titles, and we never heard any objection from one scholar to another, such as (Al-Zuhd) by Ibn al-Mubarak, Ibn Abi Asim, Ahmad bin Hanbal, al-Bayhaqi, and (Ahkam al-Quran)..."

للجصاص، وابن العربي، و(**فتح الباري**) **لابن رجب الحنبلي، وابن حجر العسقلاني**، وغير ذلك كثير). ا.هـ

وقال أيضًا: (**قال الحافظ ابن حجر** -رَحِمَهُ ٱللَّهُ **تعالى**- في شرحه لحديث أبي سعيد الخدري -رَضِيَ ٱللَّهُ عَنْهُ-...) [القتال؛ قدر الطائفة المنصورة].

... for Al-Jassas, Ibn Al-Arabi, Fath Al-Bari by Ibn Rajab Al-Hanbali, Ibn Hajar Al-Asqalani, and many others. End quote.

He also said: (The Hafiz Ibn Hajar - may Allah have mercy on him - said in his explanation of the hadith of Abu Sa'id Al-Khudri - may Allah be pleased with him - ...) [Fighting; the status of the victorious group].



الباب الثالث:

العلماء الذين وقعوا في بدعة مكفرة



Chapter Three: The Scholars Who Fell Into a Bid’ah Mukaffirah (a Kufri bid’ah)

فصل

أقوال علماء التوحيد وشيوخ الملة في شمس الدين أبي الخير محمد بن عبد الرحمن بن محمد السخاوي (المتوفى: ٩٠٢ هـ):

من سبر كلام علماء الدعوة النجدية يجدهم ينقلون عن السخاوي ويعتدون بأحكامه لاسيما في الحديث، ويلقبونه بالحافظ ويترحمون عليه، من ذلك قول الشيخ عبد الله بن محمد بن عبد الوهاب رَحِمَهُ ٱللَّهُ: (وقال ابن العربي المالكي: ليس في فضل الأضحية حديث صحيح، ومنها قوله: "إنها مطاياكم إلى الجنة"، **ذكر ذلك السخاوي في كتاب المقاصد الحسنة**) [الدرر السنية في الأجوبة النجدية (٥/ ٤٠٣)].

وقال الشيخ عبد الرحمن بن حسن بن محمد بن عبد الوهاب -رحمهم الله-: (وللدارمي والطيالسي عن أبي عبيدة ابن الجراح -رَضِيَ ٱللَّهُ عَنْهُ- قال: قال رسول الله -ﷺ-: "إن الله بدأ هذا الأمر بنبوة ورحمة، وكائن خلافة ورحمة، وكائن ملكًا عضوضًا، وكائن عتوًا وجبرية وفسادًا في الأمة، يستحلون الفروج والخمور والحرير، ويرزقون مع ذلك وينصرون حتى يلقوا الله -عز وجل-"، **قال الحافظ السخاوي** رَحِمَهُ ٱللَّهُ: حديث حسن. فهذه الأحاديث، منها ما هو صريح في التحريم، ومنها ما هو ظاهر فيه؛ وما لم أذكره من الأحاديث أضعاف ما ذكرت) [الدرر السنية في الأجوبة النجدية (٤/ ٢٣٥)].

Chapter Three: The Statements of Scholars of Monotheism and Sheikhs of the Faith Regarding Shams al-Din Abu al-Khayr Muhammad ibn Abd al-Rahman ibn Muhammad al-Sakhawi (d. 902 AH):

Anyone who examines the words of the scholars of the Najdi Dawah will find that they refer to al-Sakhawi and rely on his rulings, especially in the field of Hadith. They call him "Al-Hafidh" (the memorizer) and pray for mercy upon him. Among these statements is that of Sheikh Abdullah ibn Muhammad ibn Abdul Wahhab, may Allah have mercy on him: "And Ibn al-Arabi al-Maliki said: 'There is no authentic Hadith regarding the virtue of sacrificing (during Eid),' and from it he mentioned: 'It is your means to paradise.' This was mentioned by al-Sakhawi in his book *al-Maqasid al-Hasanah*" (Al-Durar al-Sunniyyah fi al-Ajwibah al-Najdiyyah, 5/403).

Sheikh Abdul Rahman ibn Hassan ibn Muhammad ibn Abdul Wahhab - may Allah have mercy on them - also said: "Narrated by al-Darimi and al-Tayalisi from Abu Ubaydah ibn al-Jarrah, may Allah be pleased with him, that the Messenger of Allah (peace be upon him) said: 'Indeed, Allah began this affair with Prophethood and mercy, it will continue with caliphate and mercy, then it will become a kingship governed by force, and then there will be arrogance, tyranny, and corruption in the Ummah, they will legalize unlawful acts such as fornication, alcohol, and wearing silk, and they will still be provided for and victorious until they meet Allah the Almighty.' The Hafidh al-Sakhawi, may Allah have mercy on him, said: 'The Hadith is Hasan (good).' These Hadiths include some that are explicit in forbidding these actions, and others that imply it. What I have not mentioned in these narrations is far greater than what I have listed" (Al-Durar al-Sunniyyah fi al-Ajwibah al-Najdiyyah, 4/235).[1]

(1) This narration is not authentic due to Layth ibn Abī Sulaym whom was said to be weak and abandoned by several scholars
*Al-Maymuni narrated from **Ibn Ma'in**:*
"Layth was weak in hadith narration from Tawus. However, if he combined Tawus with someone else, then his additional narrations were weak."
[Tahdhib al-Tahdhib (3/484)]

***Ibn Hibban** said:*

"He became confused in his later years, mixing up chains of narration, attributing mursal reports as musnad, and narrating from trustworthy narrators what was not from their hadiths. Therefore, he was abandoned by ***Al-Qattan, Ibn Mahdi, Ibn Ma'in, and Ahmad****."*
[Tahdhib al-Tahdhib (3/484)]

Muhammad bin Ayyub *wrote to me, saying:"I heard Yahya bin Ma'in say: Layth bin Abi Sulaym is weak."*
[Al-Kamil fi al-Du'afa (7/231)]

وكذا مشايخ الدولة الإسلامية -أعزها الله-، قال الشيخ المجاهد ميسرة الغريب -تقبله الله-: (هكذا هم **عند علماء الإسلام المؤرخين** كالذهبي وابن كثير **والسّخاوي ومن تَبِعهم بإحسان من علماء السنة)** [قالوا فقل (ص: ٢٣)].

Translation:

Al-I'lam bi Iqalat 'Athrat al-A'lam

79

Likewise, the scholars of the Islamic state - may Allah honor it - said Sheikh Mujahid Maysarah al-Ghareeb - may Allah accept him -: "Thus they are viewed by the historians of Islam, such as al-Dhahabi, Ibn Kathir, al-Sakhawi, and those who followed them with goodness from the scholars of the Sunnah" [Qalu faqul (p. 23)].

فصل

أقوال علماء التوحيد وشيوخ الملة في عبد الرحمن بن أبي بكر، جلال الدين السيوطي (المتوفى: ٩١١ هـ):

نجد أن علماء الدعوة النجدية ينقلون عن السيوطي ويلقبونه بالحافظ والإمام ويترحمون عليه، من ذلك قول الشيخ سليمان بن عبد الله بن محمد بن عبد الوهاب -رحمهم الله-: (الحادي عشر: **ما قاله الإمام الحافظ السيوطي**: إن تجميع الصحابة كان قبل فرضها وتسميتهم إياها بهذا الاسم، كان عن هداية من الله تعالى لهم قبل أن يؤمروا بها، ثم نزلت سورة الجمعة بعد أن هاجر النبي -ﷺ-، فاستقر فرضها؛ وهذا قول الأكثر من العلماء) [الدرر السنية في الأجوبة النجدية (٥/ ٣٢)].

وقال الشيخ عبد الرحمن بن حسن بن محمد بن عبد الوهاب -رحمهم الله-: (**قال السيوطي** رَحِمَهُ ٱللَّهُ في التوشيح: "وجد حلاوة الإيمان" فيه استعارة تخييلية، شبه رغبة المؤمن في الإيمان بشيء حلو، وأثبت له لازم ذلك الشيء، وأضافه إليه) [فتح المجيد شرح كتاب التوحيد (ص: ٣٣٨)].

وكذا مشايخ الدولة الإسلامية -أعزها الله-، قال الشيخ المجاهد أبو أنس الشامي -تقبله الله-: (**يقول الإمام السيوطي** رَحِمَهُ ٱللَّهُ عن خروج التتار...) [صفحات من حياة شيخ الإسلام ابن تيمية].

Section: Statements of the Scholars of Tawhid and Sheikhs of the Millah Regarding Abdul Rahman Ibn Abi Bakr, Jalal al-Din al-Suyuti (d. 911 AH):

We find that the scholars of the Najdi da’wah cite al-Suyuti, calling him "Al-Hafiz" and "Al-Imam" and asking Allah to have mercy on him. Among them is the statement of Sheikh Suleiman Ibn Abdullah Ibn Muhammad Ibn Abdul Wahhab - may Allah have mercy on them -: "The eleventh: What Imam al-Hafiz al-Suyuti said: 'The gathering of the Companions was before its obligation, and their naming it with this name was guided by Allah, before they were commanded with it. Then, Surah al-Jumu'ah was revealed after the Prophet (peace be upon him) migrated, and its obligation became firmly established; this is the view of the majority of scholars.'" [Al-Durar al-Sunniyyah fi al-Ajwibah al-Najdiyyah (5/32)].

Sheikh Abdul Rahman Ibn Hassan Ibn Muhammad Ibn Abdul Wahhab - may Allah have mercy on them - also said: "Al-Suyuti - may Allah have mercy on him - said in the *Tawshih*: 'He found the sweetness of faith'... it is a figurative metaphor, likening the believer's desire for faith to something sweet, and confirming the necessary aspect of that thing, attributing it to him." [Fath al-Majid Sharh Kitab al-Tawhid (p. 338)].

Likewise, the sheikhs of the Islamic state - may Allah honor it - said Sheikh Mujahid Abu Anas al-Shami - may Allah accept him -: "Imam al-Suyuti - may Allah have mercy on him - said about the departure of the Tatars..." [Pages from the Life of Sheikh al-Islam Ibn Taymiyyah].

المجاهد ميسرة الغريب رَحِمَهُ ٱللَّهُ: (**قال الحافظ السيوطي في** "تدريب الراوي": [الصوابُ أنه لا يُقْبَلُ رواية الرافضةِ وسابِّ السلف كما ذكره المصنف في الروضة -يقصد النووي رَحِمَهُ ٱللَّهُ-...) [مقاتلة الرافضة في العراق (ص: ٦)].

Al-I'lam bi Iqalat 'Athrat al-A'lam
81
Mujahid Maysara al-Gharib - may Allah have mercy on him - said: "Al-Hafiz al-Suyuti said in *Tadrib al-Rawi*: '[The correct view is that the narration of the Rafidah and those who curse the Salaf is not accepted, as mentioned by the author in *Al-Rawdah* - referring to al-Nawawi - may Allah have mercy on him...].'" [Maqatila al-Rafidah fi al-Iraq (p. T)].

فصل

أقوال علماء التوحيد وشيوخ الملة في أحمد بن محمد بن علي بن حجر الهيتمي السعدي الأنصاري (المتوفى: ٩٧٤ هـ):

نجد أن علماء نجد ينقلون عن الهيتمي ويترحمون عليه مع علمهم بحاله، من ذلك قول الشيخ محمد بن عبد الوهاب رَحِمَهُ ٱللَّهُ **في "مفيد المستفيد في كفر تارك التوحيد"**(١): (**وقال ابن حجر في شرح الأربعين** على حديث ابن عباس "إذا سألت فاسأل الله" ما معناه أن من دعا غير الله فهو كافر، **وصنف في هذا النوع كتابا مستقلا سماه الإعلام بقواطع الإسلام،** ذكر فيه أنواعا كثيرة من الأقوال والأفعال كل واحد منها ذكر أنه يخرج من الإسلام، ويكفر به المعين). ا.هـ أي: ابن حجر الهيتمي إذ إن له شرح الأربعين وله الإعلام بقواطع الإسلام، ويخطأ من يظن أن الشيخ قصد ابن حجر العسقلاني لأن العسقلاني ليس له شرحًا للأربعين.

وقال الشيخ عبد الله بن محمد بن عبد الوهاب -رحمهما الله-: (**ونحن كذلك لا نقول بكفر من صحت ديانته، وشهر صلاحه، وعلم ورعه وزهده، وحسنت سيرته، وبلغ من نصحه الأمة، ببذل نفسه لتدريس العلوم النافعة، والتآليف فيها، وإن كان مخطئا في هذه المسألة أو غيرها، كابن حجر**

(١) (مطبوع ضمن مؤلفات الشيخ محمد بن عبد الوهاب، الجزء الأول) (ص: ٣٠٥).

Al-I'lam bi Iqalat 'Athrat al-A'lam page 82

Chapter
Statements of the Scholars of Tawhid and the Sheikhs of the Ummah regarding Ahmad ibn Muhammad ibn Ali ibn Hajar al-Haytami al-Sa'di al-Ansari (d. 974 AH):

We find that the scholars of Najd quote from al-Haytami and pray for him despite their knowledge of his condition. Among them is the statement of Sheikh Muhammad ibn Abdul Wahhab - may Allah have mercy on him - in *Mufid al-Mustafid fi Kufr Tarik al-Tawhid* (1): "And Ibn Hajar said in his explanation of the Forty Hadith of Ibn Abbas 'If you ask, ask Allah': The meaning of this is that whoever calls upon other than Allah is a disbeliever, and he authored a separate book on this subject called *Al-I'lam bi Qawati' al-Islam*, in which he mentioned many sayings and actions, each of which he stated makes one exit from Islam, and the individual is declared to have disbelieved in it." This refers to Ibn Hajar al-Haytami, for he authored *Sharh al-Arba'in* and *Al-I'lam bi Qawati' al-Islam*. It is a mistake to think that the Sheikh referred to Ibn Hajar al-Asqalani, for al-Asqalani did not write a commentary on the Forty Hadith.

And Sheikh Abdullah ibn Muhammad ibn Abdul Wahhab - may Allah have mercy on them - said: "We also do not say that one who is firm in his faith, known for his piety, asceticism, good conduct, and who has contributed to the ummah by dedicating his life to teaching beneficial knowledge and writing, even if he was mistaken in this issue or others, is a disbeliever, just like Ibn Hajar."

(1) (*Printed in the collected works of Sheikh Muhammad ibn Abdul Wahhab, Volume 1, p. 305).*

الهيتمي، فإنا نعرف كلامه في الدر المنظم، ولا ننكر سمة علمه، ولهذا نعتني بكتبه، كشرح الأربعين، والزواجر، وغيرها، ونعتمد على نقله إذا نقل لأنه من جملة علماء المسلمين.

هذا ما نحن عليه، مخاطبين من له عقل وعلم، وهو متصف بالإنصاف، خال عن الميل إلى التعصب والاعتساف، ينظر إلى ما يقال، لا إلى من قال). أ.هـ[الدرر السنية في الأجوبة النجدية (١/ ٢٣٦)].

وقال الشيخ عبد الرحمن بن حسن بن الشيخ محمد بن عبد الوهاب -رحمهم الله-: (والخلف فيهم من انحرف عن السنة إلى البدع، وفيهم من تمسك بالسنة، فلا يسب منهم إلا من ظهرت منه البدعة، **وأما ابن حجر الهيتمي فهو من متأخري الشافعية، وعقيدته عقيدة الأشاعرة النفاة للصفات، ففي كلامه حق وباطل)** [الدرر السنية في الأجوبة النجدية (٣/ ٢٢٥)].

وقال الشيخ حمد بن ناصر بن معمر رَحِمَهُ ٱللَّهُ: (... ذكره عنه **الشيخ** أحمد بن حجر الهيتمي، في "شرح الأربعين") [الدرر السنية في الأجوبة النجدية (١٠/ ٣٠٤)].

وكذا موقف مشايخ الدولة الإسلامية -أعزها الله-، قال الشيخ المجاهد أبو مصعب الزرقاوي -تقبله الله-: (قال ابن حجر الهيتمي -رَحِمَهُ ٱللَّهُ تعالى-: (الكبيرة التسعون والحادية والثانية والتسعون بعد الثلاثمئة؛ ترك الجهاد عند تعينه بأن دخل الحربين دار الإسلام أو أخذوا مسلما وأمكن تخليصه منهم، وأيضًا ترك الناس الجهاد من أصله، وأيضًا ترك أهل الإقليم تحصين

Al-Haytami, for we know his words in *al-Durr al-Munazzam* and do not deny the quality of his knowledge. For this reason, we value his books, such as *Sharh al-Arba'in* and *Al-Zawajir,* and others, and we rely on his narrations when he quotes, because he is among the scholars of Islam.

This is our stance, addressing those with intellect and knowledge, who are characterized by fairness, free from bias and partisanship, and look at what is being said, not who said it. (End) [*al-Durar al-Sunniah fi al-Ajwibah al-Najdiyyah* (1/236)].

May Allah have mercy on them.

Sheikh Abdul Rahman bin Hassan bin Sheikh Muhammad bin Abdul Wahhab - may Allah have mercy on them - said: "And the difference among them is that some deviated from the Sunnah to innovations, while some adhered to the Sunnah. Only those among them who manifest innovation should be cursed. As for Ibn Hajar al-Haytami, he is from the later scholars of the Shafi'i school, and his belief is that of the Ash'arites, who deny the attributes [of Allah]. So, in his words, there is truth and falsehood." [*al-Durar al-Sunniah fi al-Ajwibah al-Najdiyyah* (3/225)].

Sheikh Hamad bin Nasser bin Ma'mar - may Allah have mercy on him - also said: "... It was mentioned about him by Sheikh Ahmad al-Tajir al-Haytami, in *Sharh al-Arba'in*..." [*al-Durar al-Sunniah fi al-Ajwibah al-Najdiyyah* (10/304)].

Also, the position of the scholars of the Islamic State - may Allah support it - is clear. Sheikh Mujahid Abu Mus'ab al-Zarqawi - may Allah accept him - said: "Ibn Hajar al-Haytami - may Allah have mercy on him - said: 'The ninety-first and ninety-second major sins after three hundred are abandoning jihad when it becomes obligatory, such as when the enemy enters Dar al-Islam or captures a Muslim and it is possible to rescue him, and also the abandonment of jihad altogether by the people, and also the abandonment of the fortification of regions by the people.'"

ثغورهم بحيث يخاف عليها من استيلاء الكفار بسبب ترك ذلك التحصين)
[القتال؛ قدر الطائفة المنصورة].

Al-I'lam bi Iqalat 'Athrat al-A'lam

...and also the abandonment of fortifying their borders in such a way that it poses a risk of the disbelievers taking control due to the lack of that fortification.

[The Battle; The Status of the Victorious Sect]

خاتمة:

هذه عينة من كلام الكبار في الكبار، حتى لا يضيق عطن طلاب العلم الصغار، حينما يقف الواحد منهم على خطأ أو زلة لعالم قد أفضى إلى ما قدم، وترك للأمة خير مغنم؛ من كتب ومؤلفات، وعلوم نافعات.

ولا يخلو كتاب من نقص، وقلما يسلم إمام من عيب، ولقد كان بعض سلف الأمة إذا ما أراد أن يذهب إلى درس شيخه تَصَدق، وقال: (اللهم استر عني عيوب شيخي).

ورحم الله القائل:

وَإِن تَجِد عَيْبا فَسُدّ الخَلَلا ... فَجَلَّ من لَا عَيبَ فِيهِ وعَلاَ

ومن أراد شيخًا أو عالمًا موافقًا له في كل اجتهاد، فقد رام المحال أو خرط القتاد، وإلا فالأصل التسديد والإصابة، وقبول الحق من قائله، وكما روي عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهَّ ﷺ: «**الكَلِمَةُ الحِكْمَةُ ضَالَّةُ المُؤْمِنِ، فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا**» [رواه الترمذي وابن ماجه].

وقال شيخ الإسلام ابن تيمية رَحِمَهُ ٱللَّهُ: (قلت: وليعلم السائل أن الغرض من هذا الجواب ذكر ألفاظ بعض الأئمة الذين نقلوا مذهب السلف في هذا الباب، وليس كل من ذكرنا شيئًا من قوله من المتكلمين وغيرهم يقول بجميع ما نقوله في هذا وغيره؛ ولكن الحق يقبل من كل من تكلم به؛

Conclusion

This is a sample of the words of the great scholars about the great ones, so that the students of knowledge do not become disheartened when they come across an error or a slip from a scholar who has passed away and left the Ummah a great treasure in terms of books, writings, and beneficial knowledge.
No book is without deficiency, and rarely does an Imam escape criticism. In fact, some of the early generations of the Ummah, when they were about to attend their teacher's lesson, would pray, saying: "O Allah, conceal the faults of my teacher from me."
And may Allah have mercy on the one who said:
"And if you find a flaw, then mend the gap... for how great is the one who has no flaw and excels!"

One who desires a teacher or a scholar to always agree with them in every judgment has sought the impossible or is chasing a mirage. Otherwise, the principle is guidance and correctness, and accepting the truth from whoever speaks it. As narrated by Abu Huraira (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said:
"The word of wisdom is the lost property of the believer, wherever he finds it, he is most deserving of it." [Narrated by Tirmidhi and Ibn Majah]

And Sheikh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said:
"Know that the purpose of this answer is to mention the words of some of the Imams who conveyed the position of the Salaf on this matter. Not every statement we mention from the theologians or others means that they agree with everything we say in this regard. However, truth is accepted from anyone who speaks it."

وكان معاذ بن جبل يقول في كلامه المشهور عنه، الذي رواه أبو داود في سننه: «اقبلوا الحق من كل مَنْ جاء به؛ وإن كان كافرًا ـأو قال فاجرًاـ واحذروا زيغة الحكيم. قالوا: كيف نعلم أن الكافر يقول الحق؟ قال: إن على الحق نورًا» أو قال كلامًا هذا معناه) [الفتوى الحموية الكبرى (ص: ٧٥)].

ولقد أحسن من قال:

وإذا مررت بأشجار لها ثمر ... فاجن الثمار وخل العود للنارِ!

اللهم وفقنا لهداك، والعمل برضاك، وآخر دعوانا أن الحمد لله رب العالمين، وصلى الله وسلم على أشرف الأنبياء والمرسلين.

Mu'adh ibn Jabal (may Allah be pleased with him) used to say in his famous statement, which was narrated by Abu Dawood in his Sunan: **"Accept the truth from anyone who brings it, even if it is from a disbeliever or a sinful person, and beware of the deviation of the wise."** They asked him: "How do we know that the disbeliever is speaking the truth?" He replied: **"For the truth has a light, or he said something to this effect."** [Al-Fatwā al-Hamawiyyah al-Kubrā (p. 75)].

The one who said well:
**"And if you pass by trees with fruits,
Pick the fruits and leave the wood for the fire!"**

O Allah, guide us to Your way, grant us the ability to act in accordance with Your pleasure, and our final supplication is: **All praise is due to Allah, the Lord of all worlds.** May Allah send peace and blessings upon the most honored of the prophets and messengers.